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VOL. XIX

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TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

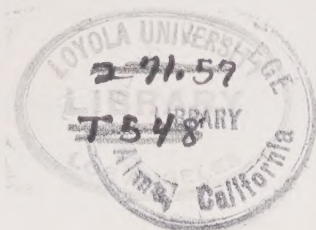
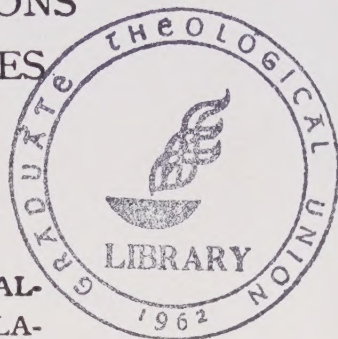
1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin



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Vol. XIX

QUEBEC AND HURONS: 1640

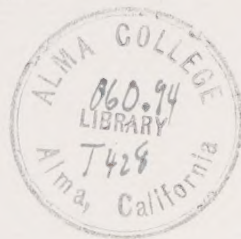
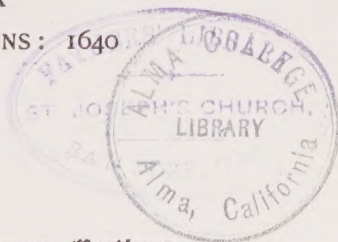
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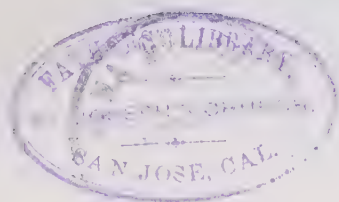
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XLI. Relation de ce qui s'est passé en la Nouvelle France, en l'année 1640. [Chaps. xi.—xiii. of Part I., and Chaps. i.—viii. of Part II.] *Paul le Jeune*; Kébec, September 10, 1640. *Jerome Lalemant*; Des Hurons, May 27, 1640 7

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PREFACE TO VOL. XIX

The entire volume is devoted to a continuation of the *Relation* of 1640 (Document XLI.), which is the joint product of Le Jeune and Jerome Lalemant. In Vol. XVIII. we presented the first ten chapters of Part I., which is by Le Jeune (dated at Quebec, September 10); this part is concluded in the present volume, and eight chapters are given of Part II. (by Lalemant, dated in the Huron country, May 27).

Following is a synopsis of the portion of the *Relation* herewith printed:

Le Jeune continues his report from Quebec, by describing the noble work of the Hospital nuns. From August to May, they have had more than a hundred patients, and have, besides, given aid to over two hundred Indians. Nearly all the sick whom they have nursed had the smallpox, which caused an almost insupportable stench; and the nuns, despite what aid could be given them, are exhausted by their incessant labors and the horrors of the epidemic. They note with surprise the patience and fortitude of the Indians, notwithstanding their pains, sores, and fever. Father Pijart gives religious instruction to all the inmates, many of whom show most edifying devotion; and twenty of the sick have been baptized. Among all these sick Indians, not one dispute has arisen,—much to their praise, as compared with the patients in a hospital in France. On Holy Thurs-

day, the feet of the poor patients are washed, according to French custom; in this ceremony all the leading French people take part, headed by Montmagny and Madame de la Peltrie. Le Jeune describes the virtuous life and pious death of a young Iroquois woman who had been sent (1636) to France and educated in a Paris convent.

The labors of the Ursulines are then recounted. Now eight in number, they are lodged in two small rooms, where also they must teach their pupils and receive visitors. But they are full of enthusiasm and joy in their work, and find in the Indian girls wonderful docility, obedience, and intelligence,—not to mention the piety and love for religion that these children display. The girls delight in attending mass, and are much more attentive and quiet than children in France; “they compose their faces, and regulate their actions by ours, except that in their reverences they imitate Madame de la Pelletrie.” They love and obey the nuns more than their own mothers.

Le Jeune next recounts various events of the past year. On the first journey from Quebec of the new superior, Vimont, his vessel is wrecked, and he is compelled to return home. The missionaries meet serious losses,—two of their workmen are drowned; their house, the chapel, and the church at Quebec, are destroyed by fire, and they thus lose all their supplies for outlying stations and even for the Huron mission. The governor loans them a house, and, for the time, they hold religious services at the hospital. Le Jeune ends his report by describing some aboriginal superstitions. A piece of burned leather is rubbed upon a sick man’s head, to drive away the

manitou. The Iroquois sometimes use the calcined bones of a newly born infant, sacrificed by them, for charms, especially to secure success in battle.

Part II. of the general *Relation* consists of Jerome Lalemant's report made to Vimont, his superior, upon the concerns of the Huron mission for this year. The harvest of last autumn was unusually abundant, says Lalemant, but the Indians, instead of thanking God for this, devote themselves more than ever to feasts. They have also had numerous fights with the Iroquois, but have lost therein more than they have gained. They depend on the medicine men to predict for them the coming of the enemy, and the outcome of the contest, but in this are sometimes disappointed. There are two classes of these wizards—"magicians," who are greatly feared and honored; and "sorcerers," who are held in abomination, and who may, on suspicion alone, be slain with impunity.

Lalemant describes the outbreak of smallpox among the Hurons, and the resulting persecutions against the missionaries. He recounts the sufferings of one of their *donnés*, who, attacked on the Ottawa River by the disease, was abandoned by the natives; after lying on the rocks for four days, exposed to storms, he was at last rescued by a Huron to whom, a year before, he had shown like kindness and compassion. Even his recovery does not relieve the missionaries from the suspicions and hatred of the ignorant Hurons, who tear down the crosses above the Fathers' cabins, threaten them, beat one of them with clubs, and even lie in wait to murder them.

During the year, the missionaries, in the Huron country, have baptized over a thousand persons; but

most of these were thus received at the point of death, the majority being children. The decision is made by the Fathers, to go from their residences on missions to the various tribes,—a more difficult method, but, as they think, more efficacious in reaching the savages. They have taken a census, not only of the villages, but of the families in each, and even of nearly all the persons in the country; this shows a population, in thirty-two villages, of about 12,000 souls.

After giving a general outline of the hardships and dangers experienced in carrying on these missions, the writer relates in more detail the progress and condition of each. The residence at Ste. Marie has now become their only fixed and permanent station,—those of St. Joseph and Ossossané having been removed thither. One object in building the house at Ste. Marie was to furnish a suitable place for the rest and spiritual refreshment of the missionaries; but the first to make retreat therein was “the Christian,” Joseph Chihwatenhwa. His pious sentiments on this occasion are related at length. A speech of his, defending the missionaries, causes the conversion of another Indian, “who is likely to be one of the pillars of this rising Church.” This new convert, named in baptism Louis, tries to persuade his relatives to embrace the new faith, but, despite his eloquence, with little success; “the words which issued all on fire from the lips of this Christian were received in hearts colder than marble.” Various baptisms, occurring in the villages near Ste. Marie, are recounted. It is but a little time since a general council of all the clans was held, at which the missionaries were denounced—most of those present

demanding their death; but an old man, who is friendly to them, finally suggests that his countrymen first seek out and slay their own sorcerers, and then, if their afflictions still continue, they may kill the Frenchmen. This, for the time, quiets their minds.

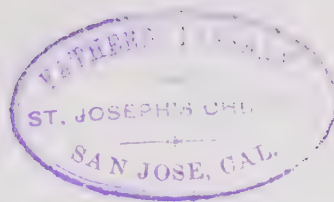
Lalemant then narrates the course of events at St. Joseph,—largely in extracts from the letters of Chastellain and Brébeuf, who have labored at that residence. This village has been especially the theatre of persecutions against the “black robes;” yet they have there baptized, during the year, nearly 300 persons, many of whom are now in heaven. The details of some notable conversions are recounted. One woman, baptized while dying, sees “at her side a company, with unknown faces of rare beauty; these beings offer her very handsome cloth, with which to cover her.” Nevertheless, the missionaries find, in the course of the epidemic, that “their Church militant has been built mostly on sand,—the winds and storms have almost thrown everything to the ground;” many converts have returned to their old superstitions, and even publicly renounced the new faith. Some, however, remain faithful through all persecution, and thus greatly console their teachers. One of these experiences a sort of miracle, while yet a catechumen; not showing sufficient respect toward God, in his prayers, he sees one day “a picture of Our Lord move itself, look at him with an eye of anger, and stir its lips in a manner which horrified him. . . . Four of our Fathers, who afterward examined this affair, were led to believe that this thing was real.” Another is no longer subject to vertigoes, after her baptism.

Lalemant proceeds to describe the work at the mis-

sion of La Conception (Ossossané), up to the time of its cessation; it has been in charge of Ragueneau, assisted by Du Peron or Chaumonot. "Thence have come the worst reports and the most pernicious designs against us." Unfortunately, it is the Christians there who have been most severely afflicted by the epidemic; hence the unbelievers say that the faith profits them nothing, and "it is now in disgrace" among them. The Fathers are therefore threatened, driven away, and even in danger of death at the hands of the infuriated savages. Notwithstanding, they have baptized, "in spite of the demons and hell," over 250 persons. Various instances are enumerated, of persons who, "inspired by the devil," refuse baptism. In this mission also, many of the converts have fallen away; but some show most edifying zeal and devotion, even in the midst of afflictions. One of these is for a time, like many of his townsmen, beguiled by the fair promises of a certain "magician" into permitting him to treat the sick; but when these patients die, the deluded neophyte has his eyes opened, and returns to the true faith. The chapter on this mission of La Conception (which also closes the present volume) ends with many details of the piety and devotion of "the pearl of our Christians," Joseph Chihwatenhwa.

R. G. T.

MADISON, WIS., March, 1898.



XLI (continued)

RELATION OF 1640

PARIS: SEBASTIEN CRAMOISY, 1641

Chaps. xi.-xiii. of Part I., and chaps. i.-viii. of Part II.
The remainder of this document will appear in Volume XX.

[146] CHAPITRE XI.

DE L'HOSPITAL.

LES Religieuses hospitalieres arriuerent à Kebec le premier iour du mois d'Aouſt de l'an paſſé, à peine eſtoient elles deſcendües du vaiſſeau, [147] qu'elles ſe virent accablées de malades, la ſale de l'Hospital eſtant trop petite, il fallut dreſſer des cabanes en leur iardin, à la façon des Sauuages, n'ayans pas de meubles ſuffiſammēt pour tant de monde, il leur fallut couper en deux & en trois vne partie des couuertures & des draps qu'elles auoient apporté pour ces pauvres malades, en vn mot, au lieu de prendre vn peu de repos, & de ſe rafraichir des grandes incommoditez qu'elles auoient ſouffertes ſur la mer, elles ſe virent ſi chargées & ſi occupées, que nous euſmes peur de les perdre, & leur hospital dès ſa premiere naiſſance, les malades abordoient de tous coſtez en tel nombre, leur puanteur eſtoit ſi inſupportable, les chaleurs ſi grandes, les rafraichiffemens ſi courts & ſi pauvres, dans vn pays ſi neuf & ſi nouueau, que ie ne ſçay comme ces bonnes filles, qui n'auoient quaſi pas le loisir de prendre vn petit de ſommeil, reſiſterent à tous ces trauaux. Noſtre R. P. Superieur auoit vn ſoing tres-particulier de ces pauvres Sauuages, le P. de Quen ſe ioignoit à luy avec vne charité incomparable, ſa ſanté en fut endommagée [148] pour quelque temps, car l'air eſtoit ſi corrompu & ſi infect, qu'à peine les poulmons pouuoient

[146] CHAPTER XI.

OF THE HOSPITAL.

THE hospital Nuns arrived at Kebec on the first day of the month of August of last year.

Scarcely had they disembarked [147] before they found themselves overwhelmed with patients. The hall of the Hospital being too small, it was necessary to erect some cabins, fashioned like those of the Savages, in their garden. Not having enough furniture for so many people, they had to cut in two or three pieces part of the blankets and sheets they had brought for these poor sick people. In a word, instead of taking a little rest, and refreshing themselves after the great discomforts they had suffered upon the sea, they found themselves so burdened and occupied that we had fear of losing them and their hospital at its very birth. The sick came from all directions in such numbers, their stench was so insupportable, the heat so great, the fresh food so scarce and so poor, in a country so new and strange, that I do not know how these good sisters, who almost had not even leisure in which to take a little sleep, endured all these hardships. Our Reverend Father Superior took very special care of these poor Savages, and Father de Quen joined him in this work with an incomparable charity. His health was injured by it [148] for some time, for the air was so impure and so tainted that the lungs could scarcely inhale without the heart being thereby affected. All the French

ils respirer fans que le cœur s'en reffentit, tous les François nez sur le pays, furent attaquez de cette contagion auffi-bien que les Sauvages; ceux qui sont venus de vostre Frâce en furent exempts, exceptez deux ou trois, desja naturalifez à l'air de cette contrée.

Bref depuis le mois d'Aouſt iufques au mois de May, il eſt entré plus de cent malades à l'hospital, plus de deux cens pauvres Sauvages y ont eſté foulagez, ſoit en paſſant, ſoit en y couchant vne nuit ou deux ou dauantage, on en a veu iufques à dix, douze, vingt, trente à la fois, vingt pauvres malades y ont receu le ſainct Bapteſme, & enuiron vingt-quatre fortant de cette maifon de miſericorde, ſont entrez dans le ſejour de la gloire. Tout cecy eſt deû à la charité & liberalité de Madame la Duchefſe d'Aiguillon, qui procure avec des ſoins & des affections toutes d'or, cet ouurage. Que ce grand courage qu'elle a conceu dans le ſang du Fils de Dieu, prenne ſes accroiffemens [149] dans ce meſme ſang adorable. Mais voyons en detail ce qui s'eſt paſſé dans la maifon de cette Dame, ou pluſtoſt dans celle qu'elle a erigé à Dieu.

Le bel ordre qui ſe garde au ſeruice des pauvres malades en la maifon de miſericorde de Dieppe, ſe faiſt voir icy en la nouuelle France, avec vne grande ediffication de nos François & des Sauvages, ie ne le coucheray point ſur ce papier, puis que vous le pouvez voir de vos yeux en vostre France. Le Pere Claude Pijard, lequel a eu ſoin tout l'hiuer de l'inſtruction des pauvres de cette maifon, m'a donné vn petit memoire couché en ces termes: Le matin on faiſoit faire les prieres aux Sauvages, & quelque temps

born in the country were attacked by this contagion, as well as the Savages. Those who came from your France were exempt from it, except two or three, already naturalized to the air of this region.

In brief, from the month of August until the month of May, more than one hundred patients entered the hospital, and more than two hundred poor Savages found relief there, either in temporary treatment or in sleeping there one or two nights, or more. There have been seen as many as ten, twelve, twenty, or thirty of them at a time. Twenty poor sick people have received holy Baptism there; and about twenty-four, quitting this house of mercy, have entered the regions of glory. All this is due to the charity and liberality of Madame the Duchess d'Aiguillon, who accomplishes this work with a care and affection truly golden. May this great courage, that she has conceived in the blood of the Son of God, receive its increase [149] in this same adorable blood. But let us see in detail what has taken place in the house of this Lady, or rather in that which she has erected to God.

The excellent order observed in the service of the poor patients in the house of mercy at Dieppe is seen here in new France, to the great edification of our French and the Savages. I will not set it down upon this paper, since you can see it with your own eyes in your France. Father Claude Pijard, who has had charge of the instruction of the poor of this house, during the entire winter, has given me a little relation, couched in these terms: "In the morning, we had the Savages say prayers, and, some time after, the holy Mass was celebrated, at which those who had been baptized were present; after dinner, we had

apres se difoit la faincte Meffe, où ceux qui estoient baptifez affiftoient : apres le difner on faifoit reciter le catechisme, & en fuite on en donnoit vne petite explication, adioutant pour l'ordinaire quelque hiftoire pieufe qu'un des Sauuages repetoit. Le soir ils faifoient leur examen de confcience, ils se confeffoient & communioient tous les quinze iours, & l'auroient fait plus fouuent si [150] on leur eut permis, leur deuotion s'est fait voir à visiter fouuent le tres-sainct Sacrement, à dire plusieurs fois le iour leur chapelet, à chanter des cantiques spirituels, qui ont fuccédé a leurs chanfons barbares, bref à ieufner la faincte quarentaine, pour ceux qui le pouuoient faire, vn pauvre boiteux & deux femmes aueugles nouuellement baptifées, comme on leur parla du carefme non pour les induire à le ieufner tout entier, mais quelques iours feulement, respondirent qu'ils vouloient faire tout ce que faisoient les Chrestiens, en effet ils ont ieufne comme nous.

Vne bonne vieille entendant parler que les personnes de son âge estoient exemptes de cette loy, dit qu'elle auoit assez de force pour la garder, & la peur qu'elle eut qu'on ne la fit point ieufner avec les autres, luy fit commencer le carefme deux iours deuant le Mercredy des cendres, les Religieuses auoient beau luy dire qu'il n'estoit pas encor temps de ieufner, si le Pere ne l'en eust affeuré, elle ne vouloit manger qu'à midy, nonobstant qu'elle ne fut pas encor fortifiée [151] d'une maladie qui l'auoit fort affoiblie.

Ie diray icy en passant que l'une de ces deux femmes aueugles, dont ie viens de parler, auoit vne petite fille âgée de deux ans feulement, cette enfant conduisoit sa mere, & l'aduertissoit en son petit iargon des

them recite the catechism, and then gave them a little explanation of it, usually adding some pious story that one of the Savages repeated. In the evening, they made their examination of conscience; they confessed and received communion every two weeks, and would have done so oftener if [150] we had permitted them. They showed their devotion by often visiting the most holy Sacrament, by saying their rosary several times a day, by singing spiritual canticles, which have succeeded their barbarous songs,—in short, by fasting throughout the sacred forty days, for those who could do so. A poor lame man and two blind women recently baptized, when we told them about Lent,—not to induce them to fast during the whole period, but only a few days,—responded that they wished to do all that the Christians did; in fact, they fasted as we did.

“A good old woman, hearing that persons of her age were exempt from this law, said that she had enough strength to keep it; and her fear that we might not have her fast like the others made her begin Lent two days before Ash Wednesday. In vain the Nuns told her that it was not yet time to fast; if the Father had not assured her of it, she would not have eaten except at noon, although she had not yet regained her strength [151] from a sickness that had greatly weakened her.

“I will say here, by the way, that one of these two blind women, whom I have just mentioned, had a little daughter only two years old. This child led her mother, and warned her in her childish jargon of the rough places where she might stumble.”

What I am about to tell is taken from the letters that the Mother Superior has written me.

endroits raboteux où elle auroit peu faire quelque faux pas.

Ce que ie vay dire est tiré des lettres que la Mere Superieure m'a escrites.

Tous nos malades ont vn grand foin de prier Dieu, ils nous preffent fouuent de prier pour eux, ce nous est vne grande consolation de les voir affidus aux prieres foir & matin, ils se refueillent les vns les autres si-toft que le temps des prieres approche, il y en a qui se tiennent long-temps feuls en la chappelle deuant le S. Sacrement, les deux femmes aueugles font deuenues fort deuotes depuis leur baptesme, Heleine me sembloit fort stupide auant que d'estre Chrestienne, ie n'eusse iamais creu la voir si zelée cōme elle est, elle employe beaucoup de temps à prier Dieu, elle se tient dans vn grand silence deuant la Messe le iour qu'elle [152] veut communier, ie leur ay demandé assez fouuent ce qu'elles pensoient les voyant fort attentiuës & recueillies, nous pensons à Dieu disoient elles, & à ce que le Pere nous enseigné.

Pierre Trigatin continuë dans les deuotions desquelles ie vous ay desia rescry, passant beaucoup de temps en oraïson dans nostre chappelle.

La patience de nos malades m'estonne, i'en ay veu plusieurs couerts de la petite verolle par tout le corps, avec vne fieure tres-ardente, ne se plaindre non plus que s'ils n'auoient point de mal, obeïr ponctuellement au medecin, se monstrier recognoissant des moindres seruices qu'on leur rendoit.

Entre autres Lazare Petikovichkaovat, nous a laissé l'vn des plus rares exemples de patience qu'on puisse voir, vous l'avez veu fouuent dans son infirmité, il a esté sept mois entier dans nostre hospital, affligé de

“ All our sick are very careful to pray to God. They urge us often to pray for them. It is a great consolation to us to see them attentive to prayers evening and morning. They waken one another as soon as the time for prayers draws near. There are some who remain alone a long time in the chapel, before the Blessed Sacrament. The two blind women have become very devout since their baptism. Heleine seemed to me very stupid before she became a Christian; I would never have expected to see her so zealous as she is. She spends a great deal of time praying to God; she maintains a strict silence before Mass, on the day when she [152] wishes to receive communion. I have often asked them, when I saw them very intent and meditative, of what they were thinking. ‘ We are thinking of God,’ they would say, ‘ and of what the Father has taught us.’

“ Pierre Trigatin continues in the devotions of which I have already written you, passing much time in prayer in our chapel.

“ The patience of our sick astonishes me. I have seen many whose bodies were entirely covered with smallpox, and in a burning fever, complaining no more than if they were not sick, strictly obeying the physician, and showing gratitude for the slightest service that was rendered them.

“ Among others, Lazare Petikouchkaouat has left us one of the rarest examples of patience that it is possible to see. You have often seen him in his infirmity. He was seven whole months in our hospital, afflicted with very painful sores in several parts of his body, with a fever that continually preyed upon him and so parched him that he could not quench his thirst. He was seized by a ravenous hunger,

playes tres-fenſibles en pluſieurs endroits de ſon corps, avec vne fieure qui le minoit continuellement, & qui le bruſloit ſi fort, qu'il ne pouuoit etancher ſa foif, il fut pris d'une faim canine, [153] en forte qu'il ne pouuoit ſe raffaſier, il mangeoit inceſſamment, & plus il mangeoit & plus il deſeichoit, il vint en tel eſtat que les os luy percoient actuellement la peau, la pourriture ſe mit & dans ſes os & dans ſa peau, on eut mis vne groſſe noix dans quelques vns de ſes os decouverts & tout cauez de pourriture, ſes vlceres eſtoient grands & profonds, il ſouffroit eſtrangement, mais avec vne patience encor plus eſtrange, il ſe faiſoit leuer tous les iours vne fois, apres vn cry qu'il iettoit par la violence des douleurs qu'on luy faiſoit en le touchant, il encourageoit ceux qui le portoient, & puis les remercioit avec beaucoup de douceur, il aymoît notamment ce ieune homme qui s'eſt donné à noſtre hoſpital pour ſecourir les pauvres malades, auſſi faut il confeſſer que ce bon ieune homme l'a ſecouru avec vne charité qui ne ſe peut aſſez louer, il appelloit ce malade ſa conſolation, vous ſçavez combien il eſtoit puant, ie n'ay iamais ſenty rien de ſi infect, cependant ſon corps reſta dans [*ſc.* fans] aucune mauuaïſe odeur apres ſa mort, ce qui nous eſtonna, il ſe [154] confeſſoit & communioit aſſez ſouuênt, il l'a fait encor depuis que vous luy avez donné l'extreme-onction, bref il eſt mort avec ces paroles en la bouche, Ieſus chaverimir, Ieſus ayez pitié de moy, Ieſus ayez pitié de moy. Juſqu'icy la Mere.

Les ſecrets de Dieu ſont des abyſmes, ce grand & puiffant Sauuage auoit eſté fort ſuperbe & deſbauché, au commencement qu'il fut en l'hoſpital il eſtoit

[153] which he could not satisfy; he ate continually, and the more he ate the more he wasted away. He reached such a state that his bones actually pierced through his skin. Putrefaction took place, both in his bones and in his skin; a large walnut could have been put in some of his bones, uncovered and all hollowed out by putrefaction; his sores were large and deep; he suffered strangely, but with a patience still more strange. He had himself raised once every day; and, after one cry that he uttered through the violence of the pain caused by touching him, he spoke encouragingly to those who held him, and then thanked them with great gentleness. He particularly loved the young man who offered himself to our hospital to assist the poor patients; but then it must be confessed that this good young man succored him with a charity that cannot be sufficiently praised. He called this patient his consolation. You know how offensive to smell he was—I have never known anything so tainted; yet after his death no bad odor arose from his body, which astonished us. He [154] confessed and received communion frequently, doing so even after you gave him extreme unction. In short, he died with these words upon his lips: ‘Jesus chauerimir,’ ‘Jesus have pity upon me; Jesus, have pity upon me.’” Thus far the Mother.

The secrets of God are unfathomable. This large and powerful Savage had been very proud and dissolute. When he first entered the hospital he was still full of self,—he tried to kill himself, to be freed from the torments that he was suffering; but Father Pijard related, every day of Lent, some story of the Passion in the hall of the poor; this wretched man was touched and piously fell into the line of duty.

encor plain de foy-mefme, il fe vouloit faire mourir pour fe deliurer des tourmens qu'il fouffroit, mais le P. Pijard racontât tous les iours du carefme quelque hiftoire de la Paffion en la fale des pauvres, ce miferable fut touché, & fe rangea fainctement à fon deuoir, les Religieufes ont exercé vne charité tres-fignalée enuers ce cadavre viuant, c'eft l'un de ceux que Dieu a voulu fauuer, par la mifericorde qui s'exerce en leur hofpital.

I'ay veu, pourfuit la Mere, en quelques vns vne grande conftance à la mort, & vne ioye fondée fur l'efperance qu'ils auoient d'aller au ciel, entre autres efperance Itavichpich nous a grandement confolées, au commencement qu'elle [155] entra en noftre hofpital, elle auoit grand defir de recouurer fa fanté, elle paroiffoit fort ennemie de la mort, & cependant auffitôt qu'on luy eut dit que fa maladie eftoit mortelle, que c'eftoit fait de fa vie, elle ne s'en eftonna point, elle pria qu'on luy fit venir le Pere, s'eftant confeffée deux ou trois fois, en peu de temps elle paroiffoit refoluë & ferme comme vn rocher, elle voyoit deuant fes yeux quatre petits enfans qu'elle laiffoit fort pauvres & fort ieunes, & fon mary grandement defolé, & tout cela ne l'efbranloit point, la foy opere fortement dans ces nouveaux Chreftiens, vous diriez qu'ils font affeurez qu'en fortans de cette vie, ils vont droit en Paradis.

I'ay remarqué vne honefteté tres-grande dans tous les Sauvages que nous auons eu à l'hofpital, notamment aux filles & femmes Chreftiennes, comme nous difions certain iour par recreation à nos malades, que nous irions au pays des Hurons pour les fecourir, ils nous dirent que ces peuples eftoient fort diffolus, &

The Nuns have exercised a most signal charity towards this living skeleton; he is one of those whom God has willed to save through the mercy that is exercised in their hospital.

“I have seen in some of them,” continues the Mother, “a great steadfastness at death, and a joy founded upon their hope of going to heaven. Among others, esperance Itauichpich greatly consoled us. When she first [155] entered our hospital, she had an eager desire to recover her health. She seemed very averse to dying; and yet, as soon as she was told that her sickness was mortal, that it was all over with her, she was not at all shocked; she begged that the Father be sent for, and, having confessed two or three times, in a little while she appeared as resolute and firm as a rock. She saw before her eyes four little children that she was leaving, very poor and very young, and her husband exceedingly disconsolate; and all this did not make her waver. The faith operates strongly in these new Christians. You would say that they are sure that, in leaving this life, they go straight to Paradise.

“I have noticed a very great chastity in all the Savages that we have had in the hospital, especially in the Christian girls and women. When we said one day, to divert our patients, that we were going to the country of the Hurons to succor them, they told us that those peoples were very dissolute, and that we, who so loved purity, could not endure them; [156] in short, they prayed you Fathers to dissuade us from this plan, for the sake of our love of chastity. But when we told them that we had only said this in jest, they replied that we must confess, and that God forbade lying. This made us smile, and greatly

que nous autres qui aymions tât la pureté ne les pourrions supporter, [156] bref ils prierēt vos Peres de nous diffuader ce deffein, par l'affection que nous portiōs à l'honesteté, mais comme nous leurs eufmes dit que nous n'auions dit cela qu'en riant, ils nous repartirent qu'il falloit nous confeffer, & que Dieu deffendoit de mentir, cela nous fit riré & nous edifia fort, voyant la tendresse de leur conscience.

Vn de nos malades ayant fait quelque action de depit, en demanda pardon de luy mefme avec beaucoup d'humilité, il s'en confeffa le mefme iour, & deux ou trois iours apres il paroiffoit encor tout confus de fa faute, il tafchoit d'amadoüier la perfonne qu'il auoit offencé, il prioit Dieu pour elle, & luy offroit quelque petite chofe qu'il auoit pour l'appaifer.

I'ay fouuent admiré, dit la Mere, comme ces perfonnes fi differentes de pays, d'âge, & de fexe s'accordent fi bien. Il faut qu'une Religieufe veille tous les iours en France dans nos maifons, pour obuier aux difputes de nos pauures, ou pour les affoupir, & tout l'hiuer nous n'auons pas remarqué le moindre difcord [157] parmy nos Sauuages malades, il ne s'est efleué pas vne petite querelle.

Les remedes que nous auons apporté d'Europe font fort bons pour les Sauuages, lefquels n'ont point de difficulté à prendre nos medecines, ny à fe faire feigner, la charité des meres enuers leurs enfans eft fort grande, car elles prennent dans leurs bouche la medecine qu'on donne à leurs enfans, & puis la font paffer dans la bouche de leurs petits. Voila ce que m'efcriuit cette bonne Mere.

Messieurs de la nouvelle France, ayāt defiré que les Religieufes hospitalieres fifsent celebrer le facri-

edified us, seeing the tenderness of their consciences.

“ One of our patients, having committed some vexatious act, asked pardon for it of his own accord with great humility. He confessed, the same day; and, two or three days later, he appeared still very much embarrassed by his fault. He tried to soothe the person whom he had offended; he prayed to God for her, and offered her some little article that he had, to appease her.

“ I have often wondered,” says the Mother, “ how these persons, so different in country, age, and sex, can agree so well. In France, a Nun has to be on her guard every day in our houses, to prevent disputes among our poor, or to quell them; and all winter we have not observed the least discord [157] among our sick Savages,—not even a slight quarrel has arisen.

“ The remedies that we brought from Europe are very good for the Savages, who have no difficulty in taking our medicines, nor in having themselves bled. The love of the mothers toward their children is very great, for they take in their own mouths the medicine intended for their children, and then pass it into the mouths of their little ones.” Thus the good Mother wrote to me.

The Gentlemen of new France, having desired that the hospital Nuns celebrate the sacrifice of the holy Mass, to draw down the blessing of God upon their holy enterprises, this was solemnly done on the thirtieth day of November; and, to honor them more, Monsieur Gand was godfather in their name to a worthy young Savage, who was baptized in the chapel of the hospital, and named François.

On holy Thursday, as it is the custom of well-

fice de la faincte Meffe, pour attirer la benediction de Dieu sur leurs fainctes entreprises, cela se fit solemnellement le trentiesme iour de Nouembre, & pour les honorer dauantage, Monsieur Gand fut par-rin en leur nom d'un braue ieune Sauvage, qui fut baptisé dans la chappelle de l'hospital, & nommé François.

Le Ieudy fainct, comme c'est la coustume des hospitalaux bien réglés, de lauer les pieds des pauvres, Monsieur nostre Gouverneur se voulut trouver à cette [158] faincte ceremonie; le matin on dit la Meffe dans la sale des malades, où les Religieuses & les Sauvages malades communierent, en suite on rangea tous les hommes d'un costé, & les femmes & filles de l'autre, Monsieur le Gouverneur commença le premier à lauer les pieds des hommes, Monsieur le Cheualier de l'Isle & les principaux de nos François suivirent apres, les Religieuses avec Madame de la Pelletrie, Mademoiselle de Repentigny; & plusieurs autres femmes lauerent les pieds des femmes Sauvages avec une grande charité & modestie, Dieu sçait si ces pauvres barbares voyans des personnes de tel merite à leur pieds, estoient touchez, nous leurs expliquâmes pourquoy nous exercions ces actions d'humilité, ils sont tres capable de cette instruction, la conclusion leur fut bien agreable, car on leur fit apres une belle collation, un honneste homme habitant du pays, ne s'estant peu trouver à cette faincte action assembla le soir ses domestiques, & fit le mesme en leur endroit.

Les Sauvages qui sortent de l'hospital [159] & qui nous viennent revoir à S. Ioseph, ou aux trois Rivieres, disent mille biens de ces bonnes Religieuses, ils

regulated hospitals to wash the feet of the poor, Monsieur our Governor wished to be present at this [158] holy ceremony. In the morning, Mass was said in the hall of the sick, where the Nuns and the sick Savages received communion. Then all the men were ranged on one side, and the women and girls on the other. Monsieur the Governor began first to wash the feet of the men, Monsieur the Chevalier de l'Isle and the principal men of our French people followed; the Nuns, with Madame de la Pelletrie, Mademoiselle de Repentigny, and several other women, washed the feet of the Savage women, very lovingly and modestly. God knows whether these poor barbarians were touched, at seeing persons of such merit at their feet. We explained to them why we performed these acts of humility; they are very capable of understanding this instruction. The conclusion was very agreeable to them, for a fine collation was afterward offered them. A worthy man, a resident of the country, not being able to be present at this holy act, assembled his domestics in the evening, and did the same thing to them.

The Savages who leave the hospital, [159] and who come to see us again at St. Joseph, or at the three Rivers, say a thousand pleasant things about these good Nuns. They call them "the good," "the liberal," "the charitable." The Mother Superior having fallen sick, these poor Savages were very sorry, the sick blaming themselves for it. "It is we who have made her sick," they said; "she loves us too much; why does she do so much for us?" When this good Mother, having recovered, entered the hall of the poor, they knew not how to welcome her enough. They have good reason to love these good

les appellent les bonnes, les liberales, les charitables, la Mere Superieure estant tombée malade, ces pauvres Sauvages en estoient tous tristes, les malades s'accusoient eux mesmes, c'est nous qui l'auons fait malade, disoient-ils, elle nous ayme trop pourquoy trauaille elle tant pour nous? Quand cette bonne Mere fut guerie, & qu'elle entra dans la sale des pauvres, ils ne sçauoient quelle chere luy faire, ils ont bien raison d'aymer ces bonnes Meres, car ie ne croy pas que les parens ayent des affections si douces, si fortes & si constantes pour leurs enfâs, que ces bonnes filles en ont pour leurs malades, ie les ay veu souuent si accablées qu'elles n'en pouuoient plus, cependant ie ne les ay iamais ouy plaindre, ny du trop grand nombre de leurs malades, ny de leur infection, ny de la peine qu'ils leur donnoient, elles ont vn cœur si amoureux & si tendre pour les pauvres gens, que si par fois on leur faisoit quelque petit present, on pouoit bien [160] s'affeurer qu'elles n'en gouteroit pas quelque besoin qu'elles en eussent, tout estoit dedié & consacré pour leurs malades, il a fallu moderer cette charité, & leur faire vn commandement de manger du moins vne partie des petits dons qu'on leur feroit, lors principalement qu'elles estoient infirmes, ie ne m'estonne pas si les Sauvages qui recognoissent fort bien ce grand amour, les aiment, les cherissent & les honorent.

Le P. Buteux rescriuoit il y a quelques iours au R. P. Superieur, qu'une femme qui auoit demeuré long-temps à l'hospital, faisoit beaucoup de fruit parmi les Sauvages de sa nation, les instruisans avec vne grande ferueur, cela est ordinaire à tous ceux qui ont passé l'hiuer dans cette sainte maison, ils

Mothers; for I do not know that parents have so sweet, so strong, and so constant an affection for their children as these good women have for their patients. I have often seen them so overwhelmed that they were utterly exhausted; yet I have never heard them complain, either of the too great number of their patients, or of the infection, or of the trouble they gave them. They have hearts so loving and so tender towards these poor people that, if occasionally some little present were given them, one could be very [160] certain that they would not taste it, however greatly they might need it, everything being dedicated and consecrated to their sick. This charity had to be moderated, and an order was given them to eat at least a part of the little gifts that were made to them, especially when they were not strong. I am not surprised if the Savages, who recognize very clearly this great charity, love, cherish, and honor them.

Father Buteux wrote, some days ago, to the Reverend Father Superior that a woman who had remained a long time at the hospital did a great deal of good among the Savages of her nation, instructing them with much fervor. This is the common practice of those who have passed the winter in this holy house; they afterwards preach to their compatriots with great zeal.

In conclusion, I do not know which of the two feels more satisfaction,—Madame the Duchess d'Aiguillon in having founded and built a house to our Lord in new France, or her nuns in finding themselves in this new world.

[161] Here are the words of a letter from Mother de St. Ignace, Superior:¹ “ My satisfaction is so great

preschent par apres leur compatriotes avec vn grand zele.

Pour conclusion ie ne sçay qui des deux a plus de contentement, ou Madame la Duchesse d'Aiguillon d'auoir fondé & basty vne maison à nostre Seigneur en la nouuelle France, ou ses filles de se voir en ce nouveau monde.

[161] Voicy les paroles d'une lettre de la Mere de S. Ignace Superieure, mon contentement est si grand de me voir en Canada, que ie n'ay peu m'empescher descrire à V. R. que ie fay plus d'estat de m'y voir que d'estre Emperiere de tout le monde.

Pour Madame la Duchesse d'Aiguillon, sa ioye se produit & se fait paroistre par des paroles & par des effects tout d'amour, i'ay veu icy plusieurs lettres escrites de sa main dont elle a honoré diuerfes personnes, il n'y en a pas vne qui ne m'ait touché le cœur, car tous les articles portent coup, il me semble qu'ils vont tous donner dans le cœur de Dieu, n'enuifageans que son pur amour dans cette grande entreprise, pour laquelle Dieu la choisie, & qu'elle va accomplissant de iour à autre avec succez & liberalité, par la grace du mesme Dieu inspireur des cœurs.

Ie pensois finir ce chapitre, mais il faut que ie dise deux mots d'une ieune femme Hiroquoise, qui fut enuoyée en France il y a quelques années.

Madame la Duchesse d'Aiguillon [162] l'ayant fait receuoir au nombre des enfans de Dieu par le sainct baptesme, la fit loger au grand Couuent des Meres Carmelites au fauxbourg S. Iaques de Paris, ces bonnes Meres me voulant faire goustier des fruiçts qu'un sauuageon de ces contrées transplanté en l'Eglise de Dieu auoit porté en vostre France, m'ôt

at seeing myself in Canada, that I cannot refrain from writing to Your Reverence that I think more of being here than of being Empress of the whole world."

As for Madame the Duchess d'Aiguillon, her joy appears and shows itself in very loving words and deeds. I have seen here, written by her own hand, several letters with which she has honored various persons. There is not one of them which has not touched my heart, for every sentence strikes home; it seems to me that they will all reach the heart of God, considering only her pure love in this great enterprise, for which God chooses her, and which she continues to carry on from day to day, with success and liberality, by the grace of the same God, the inspirer of hearts.

I thought I had finished this chapter; but I must say a few words about a young Hiroquois woman who was sent to France some years ago.²

Madame the Duchess d'Aiguillon [162] having had her received into the number of the children of God through holy baptism, had her lodged in the great Convent of the Carmelite Mothers, in the faux-bourg St. Jacques, at Paris. Those good Mothers, wishing to have me taste some of the fruits that a wild plant of these countries, transplanted into the Church of God, had borne in your France, have sent me a paper, unsigned, which speaks of her virtues and her death. Mother Magdelaine de Jesus, very zealous for the conversion of these peoples, has also written me fully about her. I will give two or three extracts from these letters, to show that there is no heart so barbarous that it cannot receive Jesus Christ.

enuoyé vn papier, fans nom, qui parle de ses vertus & de sa mort, la Mere Magdelaine de Iesus, tres-zelée pour la conuersion de ces peuples, m'en a aussi amplement rescrit, ie tireray deux ou trois mots de ces lettres, pour faire voir qu'il n'y a cœur si barbare qui ne soit capable de Iesus-Christ.

I'ay remarqué, dit la Mere Magdelaine de Iesus; qu'Anne Therese, c'estoit le nom de cette bonne Hiroquoise, auoit vn desir tout à fait extraordinaire d'estre instruite, elle ne se laissoit iamais d'entendre parler de Dieu, ny de le prier les Fêtes & les Dimanches, elle demandoit par fois congé de s'aller pourmener, mais sa recreation estoit d'aller entendre Vespres en vne Eglise, & Complie en vn autre, elle auoit vne pureté & vne tendresse [163] de conscience admirable, elle aymoit extremement la frequentation des Sacremens, quand elle voyoit parer l'Eglise elle en demandoit la raison, & on n'auoit point de paix avec elle qu'on ne luy eut expliqué le mystere de la feste qu'on deuoit celebrer, l'escoutant avec vne grande auidité, son cœur sçauoit bien s'entretenir avec Dieu. Ayant remarqué certain iour qu'une fille fortant de la Communion, s'occupa incontinent en prieres vocales recitant son chapelet, elle luy dit au sortir de l'Eglise, ma sœur quand vous auez communie il faut regarder Iesus-Christ dans vostre cœur sans parler, il le faut adorer en silence, & luy dire du fond de vostre ame, Monseigneur ie me donne à vous, prenez mon cœur, possédez vostre pauvre creature, & quand vous luy aurez parlé quelque tēps du cœur, alors vous pourrez remuer vos levres.

Elle estoit d'un bon naturel, fort charitable & fort recognoissante, estant vne fois avec la Mere Magde-

“ I noticed,” said Mother Magdelaine de Jesus, “ that Anne Therese ” — the name of this good Hiroquois woman — “ had a most extraordinary desire to be instructed. She never wearied of hearing about God, nor of praying on Feast days and Sundays. She sometimes asked leave to go for a walk, but her recreation was to go to hear Vespers in one Church, and Compline in another. She had a purity and a tenderness [163] of conscience that were admirable. She liked exceedingly to frequent the Sacraments; when she saw the Church decorated, she asked the reason for it, and gave us no peace until we explained to her the mystery of the feast that was about to be celebrated, to which she listened with great eagerness; her heart knew well how to commune with God. One day, having noticed that a sister who was going away from Communion suddenly began to pray aloud while reciting her rosary, she said to her, as they were leaving the Church, ‘ My sister, when you have received communion, you must look at Jesus Christ in your heart, without speaking; he must be adored in silence, and you must say to him, from the depths of your soul, “ My Lord, I give myself to you; take my heart, possess your poor creature; ” and, when you have spoken to him for some time in your heart, then you can move your lips.’

“ She had a good disposition, very charitable and very grateful. Once when she was with Mother Magdelaine, some one came and told her that a person who came to teach her to read was dead. She [164] was touched at this, and entreated me and all the sisters to commend her soul to our Lord.”

If some poor person presented himself, she was

laine, on luy vint dire qu'une personne qui luy venoit monſtrer à lire eſtoit morte, elle en [164] fut touchée, & me pria & toutes les ſœurs de recommander ſon ame à noſtre Seigneur.

Quand il ſe preſentoit quelque pauvre, elle ne vouloit pas qu'on le fit attendre, elle meſme luy donnoit ſon diſner s'il venoit en ce temps-là, ſe paſſant à du pain ſeul; la nuit qu'elle mourut elle teſmoigna qu'elle auoit de grandes obligations aux Peres Ieſuites, elle en nomma trois ou quatre par leurs noms, elle ſe teſmoigna auſſi fort redeuable à la Mere Magdelaine, & à la Mere Prieure de l'auoir receuë en leur maiſon.

Quelques perſonnes eſtant en noſtre tour, elle les fit rire par quelques paroles Françoises qu'elle prononça mal, cela l'emeut vn peu & la fit fortir bruſquement, pour fuir la conſuſion, mais vn remords la faiſſant tout ſur l'heure, elle rentra dans la chambre, ſe mit à genoux, baiſa la terre, & demanda pardon de ſa promptitude & de ſon défaut d'humilité.

Voyant vn homme s'impatier pour s'eſtre bleſſé elle s'eſcria, eſt il poſſible qu'un Chreſtien ſouffre avec impatience, [165] puis qu'on luy promet le Paradis où il fait ſi beau, pour payement de ſa patience, nous autres diſoit elle, nous n'auons pas l'eſperance ny la promeſſe de ces biens, & cependant nous ne nous faſchon point dans les douleurs horribles qu'on nous fait ſouffrir, quand nous ſommes pris en guerre par nos ennemis.

Elle ne s'impatienſa point en ſa maladie, quoy qu'afſez longue, elle diſoit qu'elle eſtoit bien ayſé de ſouffrir, penſant bien ſouuent à ce que noſtre Seigneur Ieſus-Chriſt auoit enduré pour elle, ſi-toſt qu'elle fut baptifée elle voulut ieufner tout le Careſme

unwilling that he should be kept waiting; she herself gave him her dinner if he came at that time, contenting herself with bread alone. The night on which she died, she testified that she was under great obligations to the Jesuit Fathers, mentioning three or four of them by their names; she declared herself also greatly indebted to Mother Magdelaine, and to the Mother Prioress, for having received her in their house.

“Some people being at our house, she made them laugh by incorrectly pronouncing some French words. This touched her a little, and caused her to go out abruptly, to escape embarrassment; but, being immediately seized with remorse, she reëntered the room, fell upon her knees, kissed the ground, and asked for pardon for her hastiness and lack of humility.

“Seeing a man lose his temper because he had hurt himself, she exclaimed, ‘Is it possible that a Christian should feel pain with impatience, [165] when he has the promise of Paradise, where it is so beautiful, as a reward for his patience? We people,’ said she, ‘have not the hope nor the promise of these blessings; and yet we do not become angry in the horrible pains that we are made to suffer when we are captured in war by our enemies.’

“She was not impatient in her sickness, although it was rather long. She said that she was very glad to suffer, thinking very often of what our Lord Jesus Christ had suffered for her. As soon as she was baptized, she wished to fast all the following Lent, bravely overcoming the difficulty that those of her nation have in abstaining from food when they are hungry. Having gone to some house at this holy

fuiuant, furmontant genereufement la peine qu'ont ceux de la nation de s'abftenir de manger quand ils ont appetit. Eftant allée pendant ce fainct temps en quelque maifon, on luy prefenta à manger, peut eftre quelques fruiçts, iamais elle n'en voulut goufter.

Elle auoit vne honefteté & vne pureté admirable, vn homme de qualité, qu'elle honoroit & qu'elle auoit fouuent veu chez Madame la Ducheffe d'Aiguillon, [166] venant des champs s'approcha d'elle pour la faluër, elle fe retira bien viſte difant, Iefu, c'eſt vn homme ie ne le puis faluër, iamais elle ne parloit à aucun feul à feul, s'il venoit en la maifon quelque Religieux ou quelque ſeculier, elle alloit auffi-toſt querir vne tourriere pour luy tenir compagnie.

Comme ie luy parlois, m'eſcrit la Mere Magdelaine, du deſſein que vous auiez de la rappeler en la nouuelle France, pour luy faire épouſer quelque Sauuage Chreſtien, elle me dit qu'elle ne vouloit point d'autre époux que Iefu-Chriſt. Luy en parlât vne autrefois, elle ſe faſcha ſi fort, qu'elles s'en alla fur l'heure & on ne la put faire reuenir qu'on ne luy eut promis que iamais plus on ne luy parleroit de mariage.

Eſtant malade elle demanda pardon à toutes les ſœurs avec beaucoup de deuotion, elle auoit quelque repugnance à mourir, mais ayant demandé ſi la Vierge eſtoit morte, comme on luy eut dit que cette Princeſſe auoit paye cette debte commune à tous les hommes, elle teſmoigna [167] qu'elle eſtoit fort contente de mourir, vn peu deuant que de rendre l'eſprit, elle appella vne tourriere & luy dit, ſi vous ſçauiez ma ſœur que ie ſuis ayſe là dedans, en luy montrant ſon cœur, ie ſuis ſi contente que ie ne vous le puis dire, elle pria qu'on recitaſt les Litanies de la

time, she was offered something to eat, perhaps fruit, but she would not taste it.

“She was possessed of wonderful modesty and purity. A man of rank, whom she respected, and whom she had often seen at the house of Madame the Duchess d’Aiguillon, [166] coming from the country, approached to salute her. She drew back very quickly, saying, ‘Jesus! it is a man; I cannot salute him!’ She never spoke to any man alone; if any Monk or layman came into the house, she went straightway in quest of an attendant to keep her company.

“When I spoke to her,” Mother Magdelaine writes me, “of your intention to recall her to new France, to have her marry some Christian Savage, she told me that she desired no other spouse than Jesus Christ. Speaking to her of this at another time, she became so vexed that she immediately went away; and we could not have induced her to come back if we had not promised that we would never speak to her again of marriage.

“In her sickness, she asked pardon of all the sisters, with great devoutness. She had some repugnance to death; but, having asked if the Virgin had died, and being told that this Princess had paid the debt common to all men, she declared [167] that she was well satisfied to die. A little while before rendering up her soul, she called an attendant, and said to her, ‘If you knew, my sister, how glad I am in here’—pointing to her heart; ‘I am happier than I can tell you.’ She entreated that the Litanies of the blessed Virgin be recited; when she responded to them very attentively, she was told that she would make herself worse. But it was necessary to grant

saincte Vierge, comme elle y repondoit avec grande attention, on luy dit qu'elle se feroit mal, mais il fallut accorder à la deuotion de son esprit, ce qui pouuoit vn peu nuire à la santé de son corps.

On luy demanda si elle estoit bien aise de mourir Chrestienne, ouy, dit elle, de tout mon cœur, elle paroiffoit tres ioyeuse & tres-contente. Vne bonne sœur luy faisant faire vne acte de contrition, cette pauvre Neophite luy dit, recommencés ma sœur, encor, encor, elle le fit iufques à trois fois, souhaitant qu'on luy parlât incessamment de Dieu. Enfin cette ame qui a pris naissance au milieu de la Barbarie, s'en alla voir celuy qu'elle n'a cognu que bien tard, mais avec beaucoup d'ardeur & d'amour. Qu'il soit beny [168] à iamais dans les temps & dans l'éternité.

to the devotion of her soul what might slightly injure the health of her body.

“She was asked if she was truly glad to die a Christian. ‘Yes,’ said she, ‘with all my heart.’ She appeared very joyful and very contented. While a good sister was having her perform an act of contrition, this poor Neophyte said to her, ‘Begin again, my sister,—again, again.’ She did it as many as three times, desiring to be continually told of God. At last this soul, which had its birth in the midst of Barbarism, went to see him whom it knew only very late, but with great ardor and love. May he be forever blessed, [168] in time and in eternity.”

CHAPITRE XII.

DU SEMINAIRES DES MERES VRSULINES.

IE n'ay point veu de Meres si ialoufes pour leurs enfans, que Madame de la Pelletrie & les Vrfu-lines le font pour leur petites feminariftes: l'amour qui prend fa naiffance en Dieu eft plus gene-reux, & plus conftant que les tendreffes de la nature, ces bonnes filles femblent n'auoir ny bras ny cœur, que pour cultiuer ces ieunes plantes, & les rendre dignes du iardin de l'Eglife, pour eftre vn iour transf-plantées dans les facrés parterres du Paradis.

Le deffein de cette bonne dame eftoit de commen-cer vn petit feminaire de fix pauvres petites orphe-lins Sauuages, la difficulté de iouïr de fes biens ne luy permettant [169] pas dauantage, fon cœur eft bien moins limité que fes forces, au lieu de fix, il en eft entré dix-huict dans cette petite maifon, il eft vray qu'elles n'ont pas demeuré toutes enfemble à mefme temps, mais pour l'ordinaire, elles eftoient fix ou fept logées avec Madame de la Pelletrie, trois Religieufes, & deux filles Françoises, & tout cela dans deux petites chambres, où de nouveau font encor entrées deux Religieufes, fans compter les petites filles Françoises qui vont en ce petit Monaftere pour eftre inftituées, fans compter auffi les filles, & les femmes Sauuages, qui entrent à toutes heures en la chambre, où on enfeigne leurs petites compatriotes, & qui affez fouuent y paffent la nuit, eftant furprifes

CHAPTER XII.

OF THE SEMINARY OF THE URSULINE MOTHERS.

I HAVE never seen Mothers so solicitous for their children as are Madame de la Pelletrie and the Ursulines for their little seminarists. The love that finds its source in God is more generous and more constant than the tenderness of nature. These good sisters seem to have neither arms nor hearts except to cultivate these young plants, and to render them worthy of the garden of the Church, that they may be some day transplanted into the holy gardens of Paradise.

This good lady's intention was to begin a small seminary of six poor little orphan Savages, the difficulty of getting possession of her property not permitting her [169] to do more. Her heart is much less limited than her means. Instead of six, eighteen have entered this little house. It is true that they have not dwelt there all at the same time; but usually there were six or seven lodged with Madame de la Pelletrie,—three Nuns, and two French girls; and all these in two little rooms, where recently, two more Nuns have entered,³—without counting the little French girls who go to this small Monastery to be instructed; without counting, also, the Savage girls and women who at all hours enter the room where their little compatriots are being taught, and who often pass the night there, when overtaken by bad weather, or detained on some other account. I leave

de mauuais temps, ou retenuës pour quelque autre fujet, ie vous laiffe à penfer combien grandes font les incommodités, qui prouiennent d'un lieu fi retrefsy : mais apres tout cela ie puis dire, que la ioye qu'elles reçoient de voir le fruit de leurs petits traux, effuye tellement leurs ennuis, & donne vn tel plaisir à leur cœur, que fi leurs corps font logez à l'estroit, [170] leur esprit ne ressent rien de cette prison. Efcoutons les parler de leur threfor, c'est à dire de leurs enfans, si ie voulois coucher icy toutes les lettres de ioye qu'elles m'ont escrites sur ce fujet, ie ferois quasi vn liure au lieu d'un chapitre, ceux qui passent icy de vostre France, font quasi tous trompez en vn point, ils ont des pensées extremement basses de nos Sauuages, ils les croient maffifs & pefans, & si-toft qu'ils les ont pratiqués, ils confessent que la seule education, & non l'esprit manque à ces peuples.

La Mere Cecile de la Croix, & la Mere Marie de sainct Ioseph, m'ont quelquefois entretenu des bonnes qualités de leurs enfans : voicy comme celle-cy en parle, il n'y a rien de si docile que ces enfans, on les plie comme on veut, elles n'ont aucune replique à ce qu'on desire d'elles : s'il faut prier Dieu, reciter leur catechisme, ou faire quelque petit traual ou quelque ouurage, elles font aussi-toft prestes sans murmure & sans excuses.

Elles ont vne particuliere inclination à prier Dieu, outre les heures ordonnées [171] pour le faire, & pour les instruire, elles nous pressent cent fois le iour de les faire prier, & de leur enseigner comme il faut faire, ne se lassant iamais de cette action vous les verriez ioindre leurs petites mains, & donner leur cœur à nostre Seigneur. Tous les iours elles assistent

you to imagine how great must be the discomforts arising from so narrow quarters. But, notwithstanding all this, I can say that the joy they experience in seeing the fruit of their little labors so mitigates their trials and gives their hearts so much pleasure, that even if their bodies are lodged in narrow space, [170] their minds are not at all sensible of this prison. Let us hear them speak of their treasure,—that is to say, of their children. If I were to copy here all the joyful letters they have written me upon this subject, I would almost make a book instead of a chapter. Those who cross over here from your France are almost all mistaken on one point,—they have a very low opinion of our Savages, thinking them dull and slow-witted; but, as soon as they have associated with them, they confess that only education, and not intelligence, is lacking in these peoples.

Mother Cecile de la Croix and Mother Marie de saint Joseph have sometimes entertained me with the good qualities of their children. See how the latter speaks of them: “There is nothing so docile as these children. One can bend them as he will; they have no reply to anything one may desire from them. If they are to pray to God, recite their catechism, or perform some little piece of work or task, they are ready at once, without murmurs and without excuses.

“They have a special inclination to pray to God outside the hours specified [171] for doing so and for their instruction. They urge us a hundred times a day to have them pray, and to teach them how it should be done, never wearying of this act. You will see them clasping their little hands, and giving their hearts to our Lord. They attend holy Mass every day, and are so attentive—not playing and talking,

à la faincte Meffe avec telle attention que nous en fommes rauies, ne badinant, ny ne parlant point à la façon des petits enfans de France, elles se compofent & se reglent fur nos actions, excepté que pour les reuerences elles imitent Madame de la Pelletrie: elles ont fi peur de ne point affifter à ce diuin facrifice, qu'un iour Madame les voulant mener à l'habitation de S. Iofeph, où font leurs parens, elles demanderent fi on ne leur feroit pas entendre la Meffe deuant que de partir.

Elles ne manquent pas de reciter tous les iours leur chappelet, fi elles apperçoient quelque Religieufe se retirer à part pour le reciter, elles se presentent pour le dire avec elle: vne Religieufe leur ayant certain iour accordé cette faueur, leur dit que c'estoit vne bonne deuotion [172] de proferer ces paroles apres chaque *Aue Maria, sancte Ioseph ora pro nobis*, elles promirent qu'elles les diroient, & qu'elles prioient ce grand Sainct, en effect si-toft qu'elles fortoient de la Meffe, elles venoient rendre compte à cette bonne Mere de leur petite deuotion, elles se glissent par fois dans nostre chœur, & là se plaçant de part & d'autre, tenant chacune vn liure en la main, elles se comportent comme nous faisons pendant nostre office, elles chantent *l'Aue Maris stella & le Gloria Patri*, faifant les mefmes inclinations qu'elles nous voyêt faire; & comme elles ne fçauent que cet Hymne par cœur, elles le châtent vingt, & trente fois fans le laffer, s'imaginans qu'elles font vne priere bien agreable à Dieu, cette innocence est rauiffante.

Le Vendredy Sainct, comme elles virent que les Religieuses quittoient leur chauffure, & faisoient de grandes profternations pour adorer la faincte Croix,

like the little children in France—that we are delighted. They compose their faces, and regulate their actions by ours, except that in their reverences they imitate Madame de la Pelletrie. They are so afraid of not being present at this divine sacrifice, that one day, when Madame wished to take them to the settlement of St. Joseph, where their relatives are, they asked if they would not be allowed to hear Mass before departing.

“They do not fail to recite their rosary every day. If they notice some Nun going aside to say hers, they present themselves to say it with her. A Nun, having granted them this favor one day, told them that it was a suitable act of devotion [172] to offer these words after each *Ave Maria*: “*Sancte Joseph, ora pro nobis.*” They promised that they would say them, and that they would pray to this great Saint. Indeed, as soon as they left the Mass they came and rendered this good Mother an account of their little devotion. They sometimes slip into our choir, and, placing themselves on opposite sides, each holding a book in her hand, they act as we do during our service. They sing the *Ave Maris stella* and the *Gloria Patri*, making the same inclinations that they see us make; and as this is the only Hymn they know by heart, they sing it twenty and thirty times without tiring of it, thinking that they are offering a prayer very acceptable to God. This innocence is enchanting.

“On Good Friday, when they saw that the Nuns took off their shoes and prostrated themselves low to adore the holy Cross, these poor children laid aside their shoes, and observed the same ceremonies which they had noticed in their Mothers.

ces pauvres enfans poferent leurs foulriers, & garderent les meſmes ceremonies qu'elles auoient remarquées en leurs Meres.

[173] Affés fouuent on les trouue ſeules priât Dieu, & recitant leur chappelet, elles prennent vn grãd plaifir de ramaffer des fleurs par les bois; & d'en faire de petites couronnes, qu'elles vont prefenter à l'image de la ſaincte Vierge, qui eſt dans noſtre chœur, elles l'entourent de bouquets, & luy font toutes les careſſes poſſibles, ces petites deuotions pro- uiennent d'elles meſmes, ou pluſtoſt de l'eſprit de Dieu: car perſonne ne les incite à les embraffer: ſuffit qu'elle voie vne action loüable pour l'imiter ſelon leur petit pouuoir.

Elles ayment grandement les images, elles en font de petits oratoires, où elles couchent, elles ſe font expliquer ce qu'elles repreſentent, ne ſe laſſant iamais d'ouïr parler des myſteres de noſtre creance.

Leur plus grande recreation c'eſt de dancer à la mode de leur pays, elles ne le font pas neantmoins ſans congé; l'eſtant venu demander vn iour de Vendredy, on leur dit que Ieſus eſtoit mort vn Vendredy, & que c'eſtoit vn iour de triſteſſe, il n'en fallut pas dauantage pour les arreſter, [174] nous ne dancerons plus ce iour là, firent elles, nous ſerons triſtes, puis- que Ieſus eſt mort à tel iour.

Quant on eut donné eſperance à trois des plus grandes, qu'elles pourroient cōmunier à Paſques, ie ne vy iamais plus de ioye, dit la Mere qui les inſtruiſt, elles prenoient vn plaifir indicible quãd on les inſtruiſoit ſur cet adorable myſtere, ſe rendant extraordinairement attentiuës. Il ſemble qu'elles conceuoient cette amoureuse verité par deſſus leur âge: car elles

[173] " They are frequently found alone, praying to God and reciting their beads. They take great pleasure in gathering flowers in the woods, and in making little garlands of these, which they go and present to the image of the blessed Virgin which is in our choir. They surround her with bouquets and offer her all possible endearments. These little devotions proceed from themselves, or rather from the spirit of God, for no one urges them to undertake these; it is enough for them to see a praiseworthy action, to imitate it according to their childish ability.

" They are very fond of the images, making little oratories for them, where they sleep. They have the meaning of these explained to them, and never weary of hearing about the mysteries of our belief.

" Their favorite recreation is to dance, after the fashion of their country; they do not do this, however, without permission. Having come one Friday to ask this, they were told that Jesus had died on Friday, and that it was a day of sadness. Nothing more was needed to stop them. [174] ' We will dance no more on that day,' they said; ' we will be sad, since Jesus died on such a day.'

" When three of the larger girls had been encouraged to hope that they could receive communion at Easter, I never saw more joy," says the Mother who instructs them. " They take unspeakable pleasure in receiving instruction upon this adorable mystery, becoming unusually attentive. It seems that they have a conception of this lovable truth beyond their years, for they are no more than twelve years old. They decided to fast upon the eve of their communion, a custom they have observed ever since, whenever they approach the holy table."

n'ont pas plus de douze ans, elles voulurent ieufner la veille de leur communion, coustume qu'elles ont gardé depuis autant de fois, qu'elles se font approchées de la faincte table.

Comme le P. Pijard instruisoit ces trois feminaristes, vne des plus petites âgée d'enuiron six ans, se presenta demandant la faincte communion avec les autres, le Pere luy dit qu'elle estoit trop petite, he mon Pere, disoit elle, ne me rebutés pas pour estre petite, ie deuiendray grande aussi-bien que mes compaignes, on la laissa escouter, elle retint si bien tout ce [175] qu'on expliquoit de cet adorable mystere, & en rendoit par apres si bon compte, qu'elle rauissoit ceux qui l'en interrogeoient, on ne luy accorda pas neantmoins cette viande des forts. Sa mere l'estant venuë voir pendant ces iours-là, cette enfant se mit à l'instruire des mysteres de nostre foy, qu'elle expliquoit par des images, elle la fit prier Dieu, & puis luy monstroit les lettres alphabetiques dans vn liure, pour luy tesmoigner le desir qu'elle auoit de sçauoir lire: cette bonne femme estoit si rauie, qu'elle faisoit l'enfant avec son enfant, proferant les lettres apres sa petite fille, comme si elle eut repeté sa leçon. A la mienne volonté disoit elle aux Religieuses, que i'eusse cognu Dieu aussi-tost que vous, ie suis extremement contante de voir ma fille avec vous autres, quand nous la retirerons elle nous instruira son Pere, & moy, nous auons tous deux vn grand desir d'estre baptisés, elle nous enseignera à prier Dieu.

Mais voyons ce que m'escruiuit la mere Marie de l'Incarnation touchant la [176] premiere communion; de ces ieunes enfans. L'ay esté grandemēt consolée ayât appris que le R. P. Superieur auoit inclination

When Father Pijard was instructing these three seminarists, one of the smallest children, about six years old, presented herself and asked for the holy communion with the others. The Father told her that she was too young. "Ah, my Father," said she, "do not refuse me because I am little; I shall become large, as well as my companions." She was allowed to listen, and remembered so well all [175] that was explained of this adorable mystery, and afterward gave so good an account of it, that she delighted those who questioned her. However, she was not granted this food for the strong. Her mother coming to see her during those days, this child began to instruct her upon the mysteries of the faith, which she explained by images. She had her pray to God, and then showed her the letters of the alphabet in a book, to prove to her the desire she had to learn to read. This good woman was so pleased that she acted the child with her child, saying the letters after her little girl as if she were reciting her lesson. "My daughter wishes," said she to the Nuns, "that I should know God as soon as I know you. I am very glad to see her with you; when we go away, she will instruct us, her Father and me. We both have a great desire to be baptized; she will teach us to pray to God."

But let us see what mother Marie de l'Incarnation wrote me, concerning the [176] first communion of these children. "I was greatly consoled when I learned that the Reverend Father Superior was inclined to have three of our seminarists make their first communion, if they were considered fitted for it. Father Claude Pijard instructed them with great care; he is much comforted at seeing them so well

que trois de nos feminaristes fissent leur premiere communion; si elles en estoient iugées capables, le P. Claude Pijard les instruit avec vn grand soin, il est tout consolé de les voir en vne si bonne disposition, il est vray mon bon Pere, qu'elle font paroistre tant de desir de posseder vn si grand bien, que vous diriés qu'elle vont entrer au ciel, tant elles ont de ioye sur leur visage: Agnes faisoit hier quelque traict d'enfant, on luy dit qu'elle faschoit Dieu, elle se prit à pleurer luy en ayant demandé la raison, elle répondit, on ne me fera pas communier à cause que i'ay faché Dieu; on ne la peut appaiser qu'on ne l'eust affeurée, que cela ne l'empescheroit pas de communier, elles font si attentives à ce qu'on leur enseigne qu'outre ce que le Pere les instruit, si ie leur voulois faire repeter ce qu'on leur dit, & ce qui est couché au catechisme depuis le matin iusques au soir, elles si affuiettiroient volontiers; [177] i'en suis rauie d'estonnement ie n'ay point veu des filles en France ardentes à se faire instruire ny à prier Dieu, comme le font nos feminaristes, ie croy que les benediction du ciel font plainement sur ces ames innocentes; car elles le font vrayement. Voicy ce que Madame de la Peltrie m'escruiut sur le mesme sujet.

Il ne m'est pas possible de laisser passer cette occasion, sans vous racompter la ioye, que nos enfans font paroistre de ce qu'on leur a accordé la saincte communion pour le Ieudy saint: vous auriez vne consolation bien sensible, si vous voyés avec quelle attention elles escoutent les instructions, que le Pere Pijard leur fait tous les iours vne fois, & nostre Mere deux ou trois fois, pour les bien disposer à recevoir

inclined. Verily, my good Father, they manifest so much desire to possess so great a blessing that you would say they are about to enter heaven, so much joy appears on their faces. Agnes committed some childish fault yesterday; she was told that she was offending God. She began to cry, and, when asked the reason, she replied, 'They will not let me receive communion, because I have offended God.' She could not have been comforted, had we not assured her that that should not keep her from communion. They are so attentive to what is taught them that, besides the instruction the Father gives them, if I wished to have them repeat what has been told them, and what is contained in the catechism, from morning until night, they would willingly submit to this. [177] I am carried away with astonishment at them; I have never seen girls in France so eager to be instructed, or to pray to God, as are our seminarists. I believe that the blessings of heaven are fully bestowed upon these innocent souls, for such they certainly are." See what Madame de la Peltrie wrote me upon the same subject.

"I cannot let this opportunity pass, without describing to you the joy our children showed at being granted the holy communion on holy Thursday. You would experience a touching consolation if you could see with what attention they listen to the instructions that Father Pijard gives them once every day, and our Mother two or three times, to prepare them well for the reception of such a guest. These are incredible fervors. When they are asked why they have so great a desire to receive communion, they reply that Jesus will come to kiss them in heart, and that he will make their souls beautiful. One

vn tel hoſte, ce font des ferueurs qui ne font pas croyables, quand on leur demande, pourquoy elles ont vn ſi grand deſir de communier, elles reſpondent, que Ieſus les viendra baiſer au cœur, & qu'il embellira leurs ames, fouuent on apperçoit le viſage de ma filliole Marie Negabamat, dans vn épanouiſſement de ioye tout extraordinaire, [178] ſi vous luy en demandés le ſubiet c'eſt dit elle, que ie communieray bien-toſt. Je vous confeſſe mon R. P. que i'ay le cœur tout rauy de les voir dans de ſi belles diſpoſitions, de forte que quand il plaira à la diuine prouiſſance de me retirer de ce monde, ie ſuis ſatisfaicte, puisſque ſa diuine miſericorde commence à reluire ſur nos petites ſeminariftes, & qu'il ſemble agreer nos petits trauaux.

Le Pere Claude Pijard qui auoit le ſoin d'inſtruire ces enfans pendant cet hiuer dernier, m'a confeſſé, que les larmes luy tomboient des yeux, voyant la modeſtie de ces ieunes enfans en leur premiere communion.

Reuenons aux remarques que la Mere Marie de S. Ioseph ma mifes en main; elles font dit elle fort recognoiſſantes de l'amour qu'on leur porte, & du bien qu'on leur procure. Voyans certain iour, que nous auions de la peine d'apprendre leur langue ô que volontiers nous vous donnerions nos langues diſoient elles. Si Madame de la Peltrie les mene en quelque endroit elles la fuiuent avec plus d'amour, que les enfans ne fuiuent [179] leur vraye mere. I'ay admiré ce que ie vay dire, quand cette honeſte Dame les amenc à l'habitation de ſainct Ioseph ces enfans s'en vont voir leurs parens, qui deçà qui delà, Madame eſt elle preſte de partir, vous les voyés

often perceives the face of my goddaughter, Marie Negabamat, wonderfully lighted up with joy; [178] if you ask her the reason for this, 'It is because I shall soon receive communion,' she answers. I confess to you, my Reverend Father, that my heart is full of delight at seeing them so well disposed,—so much so, that when it shall please divine providence to take me away from this world, I shall be satisfied, since his divine mercy begins to shine upon our little seminarists, and seems to be pleased with our insignificant labors."

Father Claude Pijard, who had charge of the instruction of these children during this last winter, has confessed to me that tears fell from his eyes when he saw the modesty of these children at their first communion.

Let us come back to the observations that Mother Marie de St. Joseph has placed in my hands. "They are," says she, "very grateful for the love we bear them, and for the blessings we procure for them. Seeing one day that we had difficulty in learning their language, 'Oh, how willingly we would give you our tongues,' they said. If Madame de la Peltrie takes them to any place, they follow her more lovingly than children follow [179] their real mother. I have wondered at what I am about to tell. When this worthy Lady takes them to the settlement of saint Joseph, these children go to see their relatives, some here and some there. Let Madame be ready to depart,—you see them leave their relatives, and take their places at her side, embracing her with more affection than they do their own parents.

"Three new girls entering the seminary some time ago, the older girls brought various articles—one

quitter leurs parens pour se ranger aupres d'elle, l'embrassant avec plus d'affection que leurs propres parens.

Il y a quelque temps que trois filles entrant de nouveau au feminaire, les plus anciennes s'en allerent querir, qui l'une de ses robes, qui un bonnet pour reuestir leurs nouvelles compagnes, en attendant qu'on leur eut fait des habits.

Elles sont si honnestes, que si quelqu'une a la gorge tant soit peu decouverte, les autres luy disent qu'elle chassera son bon Ange: cela est maintenant si receu parmy elles, que pour auertir une fille qu'elle se tienne dans la bien-seance, elles luy disent prenez garde que vostre bon Ange ne vous quitte, aussi-tost celle à qui on tient ce langage iette la veuë sur foy, pour voir s'il n'y a rien de mescant. [180] Magdelaine Amiskoveian âgée d'environ dix-sept à dix-huit ans, est singulierement pudique, iamais on ne luy a veu rien faire qui soit tant soit peu blâmable en ce point: c'est elle qui recommande aux autres l'honesteté, les corrigeant quand elles font quelque action d'enfance; mais avec tant d'adresse que pas une ne s'en fâche. Agnes ayant prononcé quelque parole mescante par megarde, s'en voulut confesser tout sur l'heure, & le fit à la venue du Pere.

Au reste ces enfans ont le corps bien fait, elles sont tres-capables de civilité. Elles sont grandement adroites à faire tous les petits ouvrages, & les autres petites fonctions du menage, qu'on leur enseigne. Voyons encor une lettre ou deux sur le mesme subject.

Voicy comme la Mere Superieure m'en escrit, il me feroit impossible de vous dire la consolation qu'a

bringing one of her dresses, another a hat — for their new companions to wear, until clothes could be made for them.

“ They are so modest that, if one of them has her throat even a little uncovered, the others tell her that she will drive away her good Angel. This is now so accepted among them that, to warn a girl to keep within the bounds of decorum, they say to her, ‘ Be careful that your good Angel does not leave you; ’ and the girl to whom this remark is made looks herself over, to see that there is nothing unseemly. [180] Magdelaine Amiskoueian, about seventeen or eighteen years old, is singularly modest. She has never been seen to do anything in the least culpable, in this respect. It is she who recommends modesty to the others, correcting them when they do something childish, but with so much tact that no one gets angry with her. Agnes, having used some improper word through inadvertence, wished to confess it immediately, and did so at the coming of the Father.

“ I will add that these children are very well formed, are very ready in politeness, and are wonderfully clever in performing all their little tasks and the small household duties that we teach them.” Let us see another letter or two upon the same subject.

The Mother Superior thus writes me about them: “ It would be impossible for me to tell you the consolation my mind has experienced in having had the good fortune to see, this week, so many souls who have received holy Baptism; and in knowing that our Lord has done us this favor, that they have been [181] instructed in our little Chapel. To-day our joy

receu mon esprit, d'auoir eu le bon-heur de voir cette sepmaine tant d'ames, qui ont receu le fainct Baptisme, & que nostre Seigneur nous ait fait ce bien qu'elles ayent esté [181] instruiçtes en nostre petite Chappelle. Auourd'huy nostre ioye a recommance, lors que nous auons veu chez nous les filles & les femmes Chrestiennes, qui doiuent partir pour fuiure leurs parens à la chaffe, nous les auons traictées trois fois cette sepmaine, mais de bon cœur, mon R. P. il femble que ces bonnes gens portent le Paradis avec eux, aussi font ce des ames fraîchement lauées dans le sang de l'agneau: mais que vous diray-je de nos seminaristes, Magdelaine Amiskoveian, est en ses mœurs comme si elle auoit esté esleuée parmy nous, il ne se peut voir vne humeur plus douce & plus flexible: elle fait tenir toutes ses compagnes en leur deuoir, elle gousté grandement bien les choses de Dieu. Marie Negabamat: deuient tous les iours plus accomplie, cette fille est tellement craintiue des iugemens de Dieu, que l'un de ces iours comme i'instruifois les deux qui ne font pas encor baptisées, elle auoit les larmes aux yeux elle entend fort bien les mysteres de nostre foy, le plus grand plaisir qu'on luy puisse faire, [182] c'est de luy expliquer ces verités par des images, elle a tant de deuotion enuers la faincte Vierge, qu'elle treffaillit de ioye à la veüe de son pourtraict, elle l'appelle sa mere, la baise, & la chérit vniquement, elle ne peut souffrir aucune indecence en ses compagnes, quand on la fait prier Dieu en sa langue avec ses compagnes, elle s'en va encor avec les petites Françoises pour le prier. On ne prendroit pas la petite Magdelaine pour vne Sauuage, il ne se peut voir vn enfant plus obeïssant, ny

began anew when we saw at our house the Christian girls and women who must go away to follow their relatives to the hunt. We have entertained them three times this week, but with willing hearts. My Reverend Father, it seems as if these good people carry Paradise with them; but then, they are souls freshly washed in the blood of the lamb. But what shall I say to you about our seminarists? Magdelaine Amiskoueian is, in her manners, like one who has been brought up among us; you could not find a disposition sweeter or more pliable. She keeps all her companions to their duty and greatly enjoys whatever pertains to God. Marie Negabamat becomes more accomplished every day. This girl is so fearful of the judgments of God, that one day, when I was instructing the two who are not yet baptized, there were tears in her eyes. She understands very well the mysteries of our faith; the greatest pleasure one can give her [182] is to explain these truths to her by images. She feels such devotion towards the blessed Virgin, that she trembles with joy at the sight of her picture. She calls her her mother, kisses her, and loves her dearly. She cannot tolerate any immodesty in her companions. When we have her pray to God in her own language, with her companions, she goes also and prays with the little French girls. One would not take little Magdelaine for a Savage; a more obedient or more affectionate child could not be found,— we can make her do whatever we like. She is a little Angel in innocence, and so is little Ursule.

“ The last three children whom you gave us have left their Savage nature at the door; they have brought no part of it with them. It seems as if they

plus affectueux, on luy faiët faire ce qu'on veut, c'est vn petit Ange en innocence, & la petite Vrfule auffi.

Les trois dernieres que vous nous aués donné, ont laiffé leur humeur Sauuage à la porte, elles n'en ont rien apporté chez nous, il femble qu'elles y ayent esté toufiours esleuées, elle ne font point emeuës pour voir entrer, & fortir des filles, ou femmes Sauuages, elles ne font paroistre aucun desir de les fuiure, elles les falüent à la Françoisë, & les quittent en riant, il femble que nous soyons leurs meres naturelles; elles se viennent ietter [183] entre nos bras, comme à leur refuge, quand elles ont quelque petite affliction. L'vn de ces iours ayant quelque douleur de teste, on leur dit que i'estois malade, que ie mourrois si elle faisoient du bruit, à ce mot de mourir elles se mirent à pleurer, & à garder parfaictement le silence, que desirerües vous dauantage, ne femble il pas que les threfors du ciel se versent sur ce pauvre peuple.

Difons encor deux mots des affections de Madame de la Pelletrie, & puis nous conclurons ce Chapitre, elle me parle en ces termes de ses enfans.

Ie ne ferois pas satisfaite si ie ne vous entretenois de la consolation que ie reçois iournellement de nos petites filles, i'en ay tous les plaisirs qu'une mere pourroit fouhaitter de ses bons enfans, tant en l'obeïffance qu'elles me rendent, qu'en vn amour tendre & filial, qu'elles me portent. I'auois commiffion durant la retraicte de nos meres de les faire prier Dieu, de leur faire reciter leur catechisme, & de leur faire dire leur leçon, ie reffentois [184] en faisant cette action vne ioye dans mon cœur, qui ne se peut dire ie ne manque point de leur faire exercer tous les iours les actes, que vous me donnaftes derniere-

had always been reared here. They are not moved at seeing the Savage girls or women come and go,—they show no desire to follow them, they salute them in the French way, and leave them smilingly; it seems as if we were their natural mothers. They come and throw themselves [183] into our arms,—their refuge, as it were,—when they have any little grievance. One day, when I had a pain in my head, they were told that I was sick, that I might die if they made a noise. At this word ‘die,’ they began to weep, and kept perfect silence. What more could you wish? Does it not seem that the treasures of heaven are being poured down upon this poor people?”

Let us say a few words more of Madame de la Pelletrie’s love for them, and then we will conclude this Chapter. She speaks to me of her children in these terms:

“I would not be satisfied if I did not tell you of the comfort that I daily experience in our little girls. I have all the pleasure that a mother can wish from her good children,—both in the obedience they render me, and in the tender and filial love they bear me. It was my duty during the retreat of our mothers to hear them pray to God, recite their catechism, and say their lessons. I felt, [184] in doing this, a joy in my heart which I cannot express. I do not fail to have them practice daily all the acts that you last gave me, and the seminary prayer that you have arranged very conformably to my desires. Having made them understand that our mothers were with God, I had them observe a week’s silence, which astonished me, for I succeeded in it much more easily than with the French children. Having kept my

ment, & l'oraïson du feminaire que vous auez faire tres conforme à mes desirs, leur ayant fait entendre que nos meres estoient avec Dieu; ie leur fi [*sc.* fis] garder vn silence de huit iours, qui m'estonna i'en venois bien plus ayfement à bout, que des Frâçoïses. L'un de ces iours ayant gardé le liçt vne matinée pour quelque indisposition, comme ie vins à passer dans leur chambre l'apresdinée, ce furent des cheres & des careffes, qui ne sont pas croyables; elles s'ecrioient *Ninque, Ninque*, ma mere, ma mere, elles se iettoient à mon col, si bien que i'eü de la peine de m'en defaire, ie vous confesse mon cher Pere, que cela me raut le cœur de voir vn si grand naturel en des enfans barbares; aussi est-il vray que s'ils estoient mes enfans propres, ie ne les pourrois pas aymer dauantage. Vous allant voir dernièrement à l'habitation de sainct Ioseph, ie laissay deux de mes [185] enfans à la maison; elles ne firent que lamenter en mon absence, on en trouua vne toute éplorée en vn petit coing s'escriant *daiar Ninque daiar*, venez ma mere, venez, *daiar* Madame, venez Madame; elle m'appelloit tantost d'une facon, tantost d'une autre, pensant que ie luy répondrois plustost; ie ne vous parle point des careffes qu'elles me firent à mon retour, de si loing qu'elles m'apperceurent à trauers la pallissade de pieux qui nous ferment, elles eussent volontiers fauté par dessus, pour me venir à la rencontre. I'ay commencé à leur monstrier à trauailler à l'aiguille: mais mon principal exercice c'est de les habiler, de les pigner & de les accoustrer, ie ne suis pas capable de chose plus grande. Helas mon cher Pere! encor trop heureuse de leur pouuoir rendre ce petit seruice.

bed one morning, on account of some indisposition, when I chanced to pass into their room after dinner there were incredible welcomes and caresses; they cried out, *Ninque, Ninque*, 'My mother, my mother!' They threw their arms around my neck so that I had difficulty in disengaging myself. I confess to you, my dear Father, that it delighted my heart to see such strong feeling in barbarous children; and, indeed, if they were my own children I could not love them more. When I last went to the settlement of saint Joseph to see you, I left two of my [185] children at home. They did nothing but lament in my absence. One of them was found bathed in tears in a little corner, crying, *daiar Ninque daiar*, 'Come, my mother, come;' *daiar*, Madame, 'Come, Madame.' She called me now in one way, now in another, thinking I would respond sooner. I will say nothing about the caresses they showered upon me at my return; as far away as they could see me through the palisade of stakes that encloses us, they would have willingly leaped over them to come and meet me. I have begun to show them how to use the needle; but my principal occupation is to make their clothes, comb their hair, and dress them; I am not capable of anything greater. Ah, my dear Father! I am only too happy to be able to render them this little service."

See how far this Lady's affection carries her, who increased the number of her children, or little seminarists, when she saw the help that was given her in France. Her heart is so good and so great, that if she had as much strength as she has good will, she would have [186] little lodgings constructed for the Savages, to render them stationary; and her happi-

Voilà iufques où fe porte l'affection de cette Dame, qui a augmenté le nombre de fes enfans, ou de fes petites feminariftes, voyant le fecours qu'on luy donnoit en France, fon cœur eft fi bon & fi grand, que fi elle auoit autant de force que de bonne volonté, elle feroit conftruire [186] des petits logemens aux Sauuages pour les arrefter, & fon contentement feroit d'aller inftruire les nouuelles Chreftiennes, & leur apprendre à drefser & tenir net leur petit ménage, de leur faire à manger de fes propres mains, la charité à la vertu qu'auoient les mains de ce fabuleux Midas, elle change tout ce qu'elle touche en or, ou pluftoft en vne beauté du Paradis, elle releue les plus petites actions, & les fait monter bien-haut.

ness would consist in going to instruct the new Christians, in teaching them how to arrange their little homes and keep them clean, and in offering them food with her own hands. Charity has the virtue possessed by the hands of the fabulous Midas,—it changes everything that it touches into gold, or rather into a beauty of Paradise; it dignifies the smallest actions, and exalts them.

CHAPITRE XIII.

DIVERSES CHOSES QUI N'ONT PEU ESTRE RAPPORTÉES
AUX CHAPITRES PRECEDENS.

ENCOR que nous viuions icy dans vn fiecle de paix, l'affliction ne laiffe pas de penetrer par fois dedans nos grandes forests, auffi-bien que dans vos grandes villes: le R. P. Vimont nostre Supérieur, [187] ayant pris avec foy le P. Raimbault, & moy, pour monter aux trois Riuieres, la barque qui nous portoit se penfa brifer au port, la nuit fuiuante comme nous voguions heureusement, nous échouâmes dans des roches, la maree se retirant, nostre barque se couche sur le costé: la marée retournant elle se redresse; mais elle estoit si offensée qu'elle faisoit eau de tous costez, nous tirâmes à l'autre bord du grand fleuve pour la radoubier, si nous eussions tardé vn quart d'heure à trouuer terre, elle se fut abyfmée sans ressource: nous l'allâmes échoïer derriere le platon de sainte Croix, la marée montant la renuerfa en forte qu'elle ne paroïssoit plus: mais enfin s'estant releuée contre nostre attente, on la racommoda promptement: le vent & la tempeste s'esleuant là dessus, la ietterent contre vne roche, & la creuerent derechef, si bien qu'on la pensoit toute brisée: on la radouba encor vne autrefois, & la mit on en rade: mais avec vne grand perte: car tout ce qui pût deperir à l'eau fut gasté, le secours que nous portions aux [188] pauvres Sauvages fut tout perdu; si tost que la

CHAPTER XIII.

VARIOUS THINGS WHICH COULD NOT BE REPORTED
IN THE PRECEDING CHAPTERS.

ALTHOUGH we live here in an age of peace, affliction sometimes penetrates, nevertheless, into our great forests as well as into your great cities. The Reverend Father Vimont, our Superior, [187] having taken Father Raimbault and me with him to go up to the three Rivers, the bark which carried us was almost wrecked in the harbor. The next night, while we were making a prosperous voyage, we ran against some rocks, and, the tide receding, our bark lay upon its side; the tide returning, it righted itself, but it was so damaged that every part of it leaked. We turned to the other bank of this great river, in order to repair it; if we had delayed a quarter of an hour in reaching land, it would have been irretrievably engulfed. We proceeded to beach it behind the plateau of sainte Croix.⁴ The tide, rising, overturned it in such a way that it was no longer visible; but having finally righted, contrary to our expectations, it was promptly repaired again. The wind and tempest then arising hurled it against a rock and split it again, so that we thought it entirely shattered. Once more we repaired it, and put it in the roadstead, but with great loss,—for all that could perish in water was spoiled, and the relief we were bearing to the [188] poor Savages was all lost. As soon as the bark touched bottom

barque trouua fond on nous mit à terre, où nous prîmes logis à l'enfeigne de la Lune du froid, & de la pluye Voila le premier voyage que nostre R. P. Superieur cōmença, & qu'il ne put acheuer pour lors; car il fut contrainct de retourner à Kebec.

Qui n'auroit qu'une affliction en une année, ne pourroit quasi dire de quel goust sont les fruiçts de la Croix; nous n'auions que quatres hommes de trauail en nostre maison de nostre Dame des Anges, deux se noyerent le premier iour de May, le P. Claude Pijard se penfa perdre avec eux, voicy comme il en parle en vn papier qu'il m'a mis entre les mains. Je retournois de nostre Dame des Anges, où i'allois ordinairement dire la saincte Messe, les Festes & les Dimanches, trauerfant la riuiera sainct Charles, fort rapide par les grandes crües d'eau au Printemps, le Nordest soufflant avec violence, le canot dans lequel deux de nos hommes me passoient renuerfa, l'un des hommes enfonça incontinent, & ne [189] parut plus, l'autre fut emporté assez loing par le courant de la marée, & apres s'estre debattu quelque temps contre la mort se noya, ie me trouuay bien en peine aussi bien que ces deux ieunes hommes: car ie ne sçay nō plus nager qu'une pierre, Dieu me conserua le iugement sain & entier, i'eu recours à la mere de misericorde la saincte Vierge, ie fit vœu de ieufner trois Samedis à son honneur; i'y adioustay l'intercession de son tres-pur époux sainct Ioseph, aussi-tost ie me senty aydé; i'allois dans l'eau tout debout où i'estois iusques à la teste bien loing du fond; enfin ie me senty doucement porté vers le bord, où ie commençay à toucher la terre des pieds, ie fors le plus viste qu'il me fut possible, ie remercie la diuine bonté, la saincte Vierge

we were put ashore, where we took lodging at the sign of the cold and rainy Moon. Such was the first voyage that our Reverend Father Superior undertook, and this he could not finish then, for he was obliged to return to Kebec.

He who has only one affliction in a year could hardly tell what is the taste of the fruits of the Cross. We had only four workingmen in our house of nostre Dame des Anges; two were drowned on the first day of May, and Father Claude Pijard almost perished with them. He thus relates the event, in a paper which he has placed in my hands. "I was returning from nostre Dame des Anges, where I usually went to say holy Mass on Feast days and Sundays. Crossing the river saint Charles,—very rapid on account of the great flood of water in Spring, the Northeast wind blowing with violence,—the canoe in which two of our men were passing me upset; one of the men sank immediately, and [189] did not appear again. The other was carried some distance away by the current of the tide, and, after struggling for some time against death, was drowned. I found myself indeed in danger, as well as these two young men; for I knew no more than a stone about swimming. God kept my judgment clear and sound. I had recourse to the mother of mercy, the blessed Virgin; I made a vow to fast three Saturdays in her honor, and added the intercession of her most pure spouse, saint Joseph. I immediately felt myself aided; I went into the water, standing upright, submerged to my head, and very far from the bottom; finally I felt myself gently borne towards the shore, where I began to touch the ground with my feet. I emerged as quickly as I could; I

& fon cher efoux les larmes aux yeux, & le regret au cœur de la perte de ces deux pauvres hommes, qui venoient de perir deuant moy.

A quelques iours de là deux foldats firent vn femblable naufrage dans la grande riuere, leur canot tournant ils fe virent emportés au gré de la marée, tenant [190] des mains leur petit batteau d'efcorce. L'un deux qui ne fçauoit point nager fe fouuenant de la faueur que le P. Pijard auoit receuë par l'entremife de la faincte Vierge, luy promit par vœu de ieufner trois Samedis au pain, & à l'eau, & d'aller en pelegrinage à noſtre Dame des Anges à pieds nuds: cette bonne Mere luy fauuu la vie, & ce bon ieune homme accomplit fon vœu, fe confeſſant & communiant à pieds nuds, en action de grace d'une faueur ſi ſignalée.

On arreſtoit pluſtoſt vn torrent que le cours d'une affliction, quand il plaift à Dieu de l'enuoier; apres ces pertes le feu ſe mit en noſtre maiſon de Kebec, qu'il a reduite en poudre, & la Chappelle de Monſieur le Gouverneur, & l'Egliſe publique: tout a eſté conſommé: cela ſe fit ſi foudainement, qu'en moins de deux ou trois heures on ne vit de tous ces baſtimens & de la pluſpart de tous nos meubles, qu'un peu de cendres, & quelques pans de murailles qui ſont reſtées, pour publier cette defolation, comme il n'y a point icy de boutiques de marchans d'où on puiſſe tirer ſes beſoins; [191] nous faiſons venir de France tout ce qui nous eſt neceſſaire pour ſubſiſter en ce nouveau monde: & comme Kebec eſt le port d'où on tranſporte aux autres demeures, tout ce que les vaiſſeaux y dechargent: nous auions ramaffé en cette maiſon, comme en vn petit magazin tout l'ap-

thanked the divine goodness, the blessed Virgin, and her dear spouse, with tears in my eyes, and regret in my heart at the loss of those two poor men, who had just perished before my eyes."

A few days after this, two soldiers were similarly wrecked in the great river. Their canoe turning round, they found themselves carried away at the will of the tide, grasping [190] with their hands their little boat of bark. The one who did not know how to swim, remembering the favor that Father Pijard had received through the mediation of the blessed Virgin, promised her by a vow to fast three Saturdays on bread and water, and to go barefooted on a pilgrimage to nostre Dame des Anges. That kind Mother saved his life for him; and this good young man fulfilled his vow, confessing and receiving communion, barefooted, in thanksgiving for so signal a favor.

One can check a torrent sooner than the course of an affliction when it pleases God to send it. After these losses, our house at Kebec took fire and was reduced to ashes, as was also the Chapel of Monsieur the Governor, and the public Church,—all was consumed. It took place so suddenly, that in less than two or three hours nothing was to be seen of all these buildings and the greater part of all our furniture, but a few cinders, and some large pieces of the walls which remained, to proclaim this desolation. As there are no shops here where one can supply his needs, [191] we bring from France all we need for subsistence in this new world; and as Kebec is the port whence everything that the ships unload there is transported to the other settlements, we had collected in this building, as in a small storehouse, all

puy, & le support de nos autres residences, & de nos missions: Dieu a réduit tout cela au neant le linge, & les habits & les autres meubles necessaires pour vingt-sept personnes, que nous auons aux Hurons, estoient tout prests d'estre portés par eau dans ces pays si esloignés, & nostre Seigneur les a fait passer par le feu. Ce qui est necessaire pour entretenir selon nostre petit pouuoir la residence de S. Ioseph où se rassemblent les Sauvages. La residence des trois Riuieres où pareillement les Algõquins s'arrestent, la maison de N. D. des Anges & la propre maison de Kebec, tout s'est consummé dans les flammes: le vent assez violent la seicheresse extreme, les bois onctueux de sapin, dont ces edifices estoient construits allumerent vn feu si prompt & si violent, qu'on ne pût quasi riẽ sauuer, toute la vaisselle & les cloches [192] & calices se fondirent, les étoffes que quelques personnes de vertu nous auoient enuoiées pour habiller quelques feminaristes ou quelques pauvres Sauvages, furent consummées dans ce mesme sacrifice. Ces habits vraiment Royaux que sa Majesté auoit enuoié à nos Sauvages, desquels ils se seruoient aux actions publiques, pour honorer la liberalité d'un si grand Roy, furent abysmés dans ce naufrage de feu, qui nous reduisit à l'hospital: car il fallut aller prendre logis à la sale des pauvres, iusques à ce que Monsieur nostre Gouverneur, nous prestât vne maison dãs laquelle estans logés il fallut chāger cette sale des malades en vne Eglise. Voila vne perte dont nous ressentirons long-temps.

Quelque temps apres ce grād brasierd Monsieur le Cheualier de Montmagny nostre Gouverneur, assemblant les principaux Sauvages des trois Riuieres, &

supplies and assistance for our other residences and for our missions; God reduced it all to nothing. The linen, clothing, and other articles necessary for the twenty-seven persons whom we have among the Hurons, were all ready to be conveyed by water to those so distant countries, and our Lord made them pass through the fire. What was needed to maintain, according to our limited resources, the residence of St. Joseph, where the Savages are assembling; the residence of three Rivers, where likewise the Algonquins are settling; the house of Nostre Dame des Anges, and this same house of Kebec, was all consumed in the flames. A rather violent wind, the extreme drouth, the oily wood of the fir, of which these buildings were constructed, kindled a fire so quick and violent that hardly anything could be saved. All the vessels and the bells [192] and chalices were melted; the stuffs some virtuous persons had sent to us to clothe a few seminarists or poor Savages, were consumed in this same sacrifice. Those truly Royal garments that his Majesty had sent to our Savages, to be used in public functions, to honor the liberality of so great a King, were engulfed in this fiery wreck, which reduced us to the hospital; for we had to go and take lodgings in the hall of the poor, until Monsieur our Governor loaned us a house, and, after being lodged therein, this hall of the sick had to be changed into a Church. This was a loss that we shall feel for a long time.

Some time after this great fire, Monsieur the Chevalier de Montmagny, our Governor, assembling the principal Savages of the three Rivers and of the residence of saint Joseph,—to praise the former for the courage they show for the faith, and to encour-

de la residence de sainct Ioseph, pour louer les vns du courage qu'ils font paroistre pour la foy, & pour animer les autres à l'embrasser, l'un de ceux qui participoit le plus à ces riches presës, voyât que Mr. [193] le Gouverneur estoit sur le point de congédier l'assemblée, luy adressa ces paroles: Nostre Capitaine vous scauez bien l'estime que nous faisons des presens de vostre grand Roy, nous les logions bien haut, afin que le monde les vîst; nous les conferuions exprés pour conferuer la memoire de ses liberalitez, & de son amour en nostre endroit: maintenant que le feu nous les a ravis, escriuez, s'il vous plaist, au Roy que ce n'est point nostre faute: nous les auions mis en garde en la maison de nos Peres, le feu s'y estât pris nous n'en sommes point coupables. Ces bonnes gens qui ne se font que rire dans leur pertes, nous portoient compassion dans la nostre: aussi est-il vray qu'ils y ont de l'interest que Dieu soit beny à iamais. Fust-il ainsi que ce brasier eust consommé toutes mes offenses.

Puis que ie ne fais icy qu'un ramas de choses decouuës, ie toucheray vne ou deux coustumes de ces peuples, que i'ay apprises de nouueau.

Les ieunes gens qui se marient viuent quelquefois deux ou trois mois avec [194] leurs espousées sans les toucher. Nous auons appris cette coustume à l'occasion de quelques ieunes Chrestiens nouvellement mariez: car comme on les instruïoit sur l'honnesteté & sur la chasteté coniugale, quelques-uns nous dirent, ne vous mettez pas en peine, nostre coustume est de respecter celles que nous aimons, & de les tenir un long temps comme nos parentes sans les toucher.

Un Sauvage estant fort malade on nous appella

age the others to embrace it,—one of them who participated most in these rich gifts, seeing that Monsieur [193] the Governor was upon the point of dismissing the assembly, addressed these words to him: “ Our Captain, you know very well in what esteem we held the presents of your great King,—we placed them very high, in order that the world might see them; we carefully kept them, expressly to preserve the memory of his liberalities and of his love towards us. Now that fire has snatched them away from us, write to the King, if you please, that it is not our fault. We had placed them for safe-keeping in the house of our Fathers, and, as this took fire, we are not to blame in the matter.” These good people, who only laugh at their own losses, felt compassion for us in ours; but then it is true that they had some interest therein. May God be forever blessed. Would it were thus that this fire had consumed all my sins!

Since I am only gathering here various desultory matters, I will touch upon one or two customs of these peoples which I have recently learned.

Young men who marry sometimes live two or three months with [194] their wives, without approaching them. We have learned this custom in regard to some young Christians lately married; for, as we were instructing them upon modesty and conjugal chastity, some said to us, “ Do not trouble yourselves; our custom is to respect the women whom we love, and to regard them a long time as our relatives, not approaching them.”

A Savage being very sick, we were called to see him. His wife waited upon him with great kindness; when she saw that he was struggling and be-

pour le voir ; la femme l'affistoit avec vne grande charité : comme elle vit qu'il se debattoit, entrant en frenesie, elle prend vn bout de peau qu'elle fit brusler, puis luy en frotte la teste pour empuantir par cette mauuaise odeur le Manitou, c'est à dire le diable, afin qu'il n'approchast de son mary.

Voicy vne chose que plusieurs ont tenu pour remarquable : Vne femme qui a eu neuf enfans, dont le dernier estoit marié, & auoit des enfans. Je veux dire en vn mot que cette femme estoit fort aagée, ie croy qu'elle auoit plus de 60. ans, cependant vne sienne fille venant de mourir, & laissant vn enfant au maillot, [195] cette bonne vieille prit l'enfant, luy presenta sa mammelle toute seiche ; l'enfant à force de la tirer fit reuenir le lait en telle forte que la grâde mere la nourry plus d'un an : nous auons veu cela de nos yeux. La nature a d'estranges inuentions pour se conferuer, ou plustost celuy qui la conduit est vn grand Maistre.

Voicy vne estrange coustume des Hiroquois. On nous a raconté qu'ils prennent par fois vn enfant nouveau né, le lardent de flèches, le iettent au feu, la chair estant consommée ils prennent les os qu'ils mettent en poudre, & quand ils veulent aller en guerre ils boient vn peu de cette poudre, croyans que ce breuage leur augmente le cœur. Ils se seruent aussi de ces cendres pour leurs forts & pour leurs superstitions : la mere qui donne son enfant pour cét abominable sacrifice est recompensée de quelque beau present. Cela n'est-il pas horrible ?

Il est temps de sonner la retraite, i'ay mille actions de graces à rendre à toutes les personnes qui cooperent au salut [196] de ces pauvres peuples, soit par

coming frantic, she took a piece of skin and set fire to it, then rubbed it upon his head, that she might by this foul odor disgust the Manitou,—that is to say, the devil,—so that he should not approach her husband.

Here is an occurrence which many have considered remarkable. There was a woman who had had nine children, the last of whom was married, and had children; I mean to say, in a word, that this woman was very old,—I believe that her age was more than 60 years; yet, one of her daughters happening to die, and leaving a child in arms, [195] this good old woman took the child, and offered it her withered breast. The child, by dint of pulling at it, caused the milk to return, so that the grandmother nourished it for more than a year. We saw this with our own eyes. Nature uses strange devices to preserve itself; or, rather, he who guides it is a great Master.

Here is a strange Hiroquois custom: We have been told that they sometimes take a newborn child, stick arrows into it, and throw it into the fire; when the flesh is consumed, they take the bones and crumble them to powder; and when they intend to go to war they swallow a little of this powder, believing that this beverage increases their courage. They also use these ashes for their charms and superstitions. The mother who gives her child for this abominable sacrifice is rewarded with some valuable present. Is not this horrible?

It is time to sound the retreat. I have a thousand thanksgivings to offer to all the persons who coöperate in the salvation [196] of these poor peoples, either through the affection of their hearts or through the good deeds of their hands. We are obliged even to

l'affection de leurs cœurs, foit par les bonnes actions de leurs mains. Nous sommes obligez iufques à ceux qui enuoyent quelques chapelets pour nos nouveaux Chrestiens, & à ceux encore qui enuoyent quelque morceau d'estoffe pour faire des habits aux plus pauvres. Dieu foit leur recompense à tous.

Nos Neophytes prient Dieu pour tous. Nous ne baptifons ny ne faifons communier perfonne qu'on ne le faffe prier pour ceux qui nous preftent la main dans ces grandes entreprifes: Mais puis qu'on ne s'acquitte iamais de l'obligation que nous auons tous contractée dans le fang de Iefu-Christ, de nous aimer les vns les autres, nous auons droit de rechercher le reciproque, coniurans V. R. tous nos Peres, & nos Freres de fa Prouince, & toutes les perfonnes avec lefquelles nous fommes affociez & alliez en Nofre Seigneur de fe fouuenir de nous deuant Dieu, de nofre Colonie Françoisfe, de tous nos pauvres Sauvages, notamment des ieunes plantes nouvellement [197] inferées au iardin de l'Eglife, en vn mot d'vn pauvre pecheur qui avec fa permiffion fe dira ce qu'il eft de cœur.

De V. R.

Tres-humble & tres-obligé
feruiteur en Nofre Seigneur,
PAVL LE IEVNE.

A Kébec, en la nouvelle France.
ce 10. de Septembre 1640.

those who send rosaries for our new Christians, and to those also who send a little piece of stuff to make clothes for the poorest ones. May God be the recompense of all!

Our Neophytes pray to God for all. We do not baptize or grant communion to any one whom we do not cause to pray for those who lend us their hands in these great enterprises. But as one never acquits himself of the obligation that we all have contracted in the blood of Jesus Christ,—that of loving one another,—we have a right to seek a reciprocal kindness, conjuring Your Reverence, all our Fathers and our Brethren of your Province, and all the persons with whom we are associated and allied in Our Lord, to remember us before God, our French Colony, all our poor Savages, especially the young plants lately [197] placed in the garden of the Church,—and, in a word, a poor sinner, who with your permission, will call himself what he is from his heart,

Your Reverence's

Most humble and greatly obliged
servant in Our Lord,

PAUL LE JEUNE.

At Kébec, in new France,
this 10th of September, 1640.

Relation de ce qui s'est passé dans
le pays des Hurons pays
de la nouvelle
France.

Relation of what occurred in the
country of the Hurons, a
country of new
France.

[1] Relation de ce qui s'est passé en la Mission
des Hvrons, depuis le mois de Juin de
l'an 1639. iufques au mois de
Juin de l'année 1640.

*Enuoyée à Kébec, au R. P. Barthelemy Vimont, Superieur des
missions de la Compagnie de IESVS en la nouvelle France.*

MON REVEREND PERE,

Pax Christi.

Voicy la rente que ie dois à V. R. le narré
de ce qui s'est passé de plus confiderable depuis la
derniere Relation, touchant l'employ des Peres de
nostre Compagnie qui font icy.

[2] Nous nous trouuafmes au milieu de cette barba-
rie au commencement du mois d'Octobre de l'an
1639. vingt-sept François, & entre autres treize de
nos Peres: La bonne volonté, le zele & le courage
que ie remarque tant aux vns comme aux autres, me
font beaucoup esperer cette année pour le seruice de
Dieu, & pour la consolation de vostre Reuerence, elle
verra cy-apres ce qui en est.

Que si par aduance elle desire sçauoir en peu de
mots le fruit de cette année, voicy ce que i'en puis
dire: On a fait retentir le son de l'Euangile aux
oreilles de plus de dix milles barbares, non tant en
public & en commun comme en particulier dedans
les cabanes, & aux feux de chaque famille. On en
a baptizé plus de mille, la plupart dans la maladie
de la petite verolle, qui s'est attachée indifferemment

[1] Relation of what occurred in the Mission of the Hurons, from the month of June in the year 1639, until the month of June in the year 1640.

Sent to Kébec, to the Reverend Father Barthelemy Vimont, Superior of the missions of the Society of JESUS in new France.

MY REVEREND FATHER,

Pax Christi.

Here is the rent which I owe to Your Reverence,—the narrative of what has occurred of most moment since the last Relation, with reference to the occupation of the Fathers of our Society who are here.

[2] We found ourselves in the midst of this barbarism at the beginning of the month of October in the year 1639,—twenty-seven Frenchmen, and among others, thirteen of our Fathers. The good will, the zeal, and the courage which I remark in all alike, cause me to hope much this year for the service of God, and for the consolation of your Reverence,—you will see below how this is.

But if beforehand you desire to know in few words the result for this year, here follows what I can say of it: The sound of the Gospel has been caused to resound in the ears of more than ten thousand barbarians,—not only in public and in common, but also in private, within the cabins and by the fires of each family. We have baptized more than a thousand,—most of them during the malady of the small-

à toute forte de perfonnes, dont vne bonne partie eft fortie de ce monde avec de grandes marques de predestination; & entre-eux plus de trois cens foixante enfans au deffous de fept ans; fans conter plus d'une centaine d'autres petits enfans, qui ayant efté baptizez les années precedentes, ont efté moissonnéz par cette mefme maladie, [3] & recueillis des Anges comme des fleurs du Paradis.

Et quoy que pour le regard des perfonnes adultes en bonne fanté il y ait fort peu de fruit qui paroiffe: au contraire qu'il n'y ait eu qu'orages & tourbillons de ce costé là; si ne mettons-nous pas au rang des peines perduës ce que nous auons fait en leur endroit; ayant distribué nos ouuriers Euangeliques en cinq missions, par toute l'estenduë du pays où nous auons pû aller: puis que tant plus qu'ils se font opposez aux desseins que nous auions de leur salut, & ont paru coniurer nostre ruyne; tant plus ils ont rehauffé l'éclat & le retentiffement du son de l'Euangile: & feruirôt au moins vn iour, à iustifier la misericordieuse prouidëce de Dieu en leur endroit.

Voila, mon Reuerend Pere, en peu de mots ce qui en est, & qui fuffit pour faire voir à V. R. le befoin & la neceffité que nous auons plus que iamais de sa charité, & sur tout de ses SS. SS. & prieres, auxquelles nous nous recommandons tous de cœur & d'affection.

De V. R.

Tres-humble, & tres-obeissant seruiteur
felon Dieu, HIEROSME LALEMANT.

Des Hurons, ce 27. de May 1640.

pox, which fastened itself indifferently upon all sorts of persons,—a goodly number of whom went out of this world with clear marks of predestination; and, among them more than three hundred and sixty children under seven years,—without counting more than a hundred other little children, who, having been baptized in the preceding years, have been harvested by this same disease, [3] and gathered by the Angels like flowers of Paradise.

And although, as regards adult persons in good health, there is very little apparent fruit—on the contrary, there have been only storms and whirlwinds in that quarter—yet we do not reckon to the account of lost pains what we have done in their behalf, having distributed our Evangelistic laborers in five missions over all the extent of the country whither we could go; since the more they have resisted the plans that we had for their salvation, and have appeared to plot our destruction, the more have they heightened the sound and the resonance of the tone of the Gospel; and will serve, at least some day, to justify the merciful providence of God with respect to them.

Such, my Reverend Father, in a few words, is the situation; and this is enough to show Your Reverence the need and the necessity that we are in, more than ever, of your charity,—and especially of your Holy Sacrifices and prayers; whereto we all heartily and affectionately commend ourselves.

Your Reverence's

Very humble and very obedient servant
in God, HIEROSME LALEMANT.

From the Hurons, this 27th of May, 1640.

[4] CHAPITRE I.

DE L'ESTAT DU PAYS.

DE long temps nos Hurons n'ont eu vne année plus fertile & plus abondante que la dernière 1639. Nous y vîmes pour lors en vn coup tout ce que la nature luy a laiffé de beau & de meilleur; le dis laiffé, car en comparaifon de nostre France & des autres quartiers du monde, toutes leurs richesses n'estant que pauvreté, il semble que la nature ait trāfporté ailleurs le plus precieux de son bien, & n'ait presque laiffé icy que le rebut: Mais ce qui est deplorable, c'est qu'au lieu de recognoistre la principale main qui leur fait ces biens, la plus grande part & le meilleur s'en est allé, felon leurs anciennes coustumes, en festins ordinaires & extraordinaires, ou pour mieux dire en veritables sacrifices au diable.

Quant à la guerre, leurs pertes ont esté plus grandes que leurs aduantages; car le tout consistant en quelques testes cassées sur les chemins, ou quelques captifs amenez [5] dans le pays pour les y bruler & manger, sans autre intention que de ruiner & exterminer leurs ennemis en les tuant, & les intimider de venir à la guerre contre eux, en les traittant cruellement dans leurs supplices; en tout cela ils y ont plus perdu que gagné.

Nous remarquons icy l'accompliffement de la parole du Prophete, que l'impie s'enfuit quoy que personne

[4] CHAPTER I.

OF THE CONDITION OF THE COUNTRY.

IN a long time, our Hurons have not had a more fertile and more plenteous year than the last, 1639. We then saw there, all at once, everything beautiful and excellent which nature has left them: I say left, because in comparison with our France and with the other quarters of the world, all their riches being only poverty, it seems that nature has carried elsewhere the most precious of her good things, and has left here scarcely anything but the refuse. But what is deplorable is that, instead of acknowledging the principal hand which gives them these goods, the greatest part and the best of the people have gone away, according to their former customs, into ordinary and extraordinary banquets: or to speak more properly, into veritable sacrifices to the devil.

As for the war, their losses have been greater than their advantages; for, the whole matter consisting of a few broken heads along the highways, or of some captives brought [5] into the country to be burned and eaten there,—without other purpose than to ruin and exterminate their enemies by killing them, and to frighten them from coming to war against them, by treating them cruelly in their tortures,—in all that, they have lost more than they have gained.

We note here the fulfillment of the word of the

ne coure apres: Ces pauvres miserables estans dans des frayeurs & alarmes presque cōtinuelles, que leurs ennemis font à leurs portes, & qu'ils viennent enlever leurs bourgs.

Ce à quoy trauaillent les principaux ministres de Satan, ou les Magiciens du pays, c'est à predire les succez de la guerre, à descouvrir par leurs fortileges les troupes ennemies qui se mettent en campagne, & le nombre qu'ils font, les endroits où ils font cachez: intimidant par leurs menaces ceux qui n'ont pas recours à leur art: & au contraire donnant des affeurances de proteger puissamment ceux qui recognoissent par quelque present le demon qu'ils adorent. Ces imposteurs leuent la teste, & se font recognoistre [6] publiquement comme des Anges de lumiere, & les protecteurs du pays, on les ayme & honore en cette qualité, on leur obeyt en tout ce qu'ils commandent, quand vne fois ils se font donné du credit: mais il y en a d'autres qui se cachent comme des Anges de tenebres, & n'osent pas paroistre, estans tenus le malheur du pays, & les instrumens du demon, pour procurer la mort de ceux qu'on croit qu'ils enforcellent. Ceux-cy font en horreur, & lors mesme qu'on les soupçonne, on les massacre impunement. Il est bien affeuré que les vns ne font pas plus blancs que les autres, estant tous des supplots de fatan: mais toutesfois pour ne pas les confondre, nous appellerons les premiers Magiciens, d'un nom plus honorable parmi les puissances d'enfer; & les seconds Sorciers, qui ne font que les valets du diable.

A propos de cecy arriua vne chose remarquable au Bourg de la Conception, enuiron la fin du mois de Juillet. Vn Magicien estant enquis sur les craintes

Prophet, that the wicked flee, though no man pursue,—these poor wretches being in almost continual terrors and alarms, lest their enemies be at their gates, and come to carry off their villages.

What the principal ministers of Satan, or the Magicians of the country work for, is to predict the results of war, to discover by their spells the hostile bands which take the field, and the number of the same, with the places where they are concealed,—intimidating by their threats those who have not recourse to their art, and on the contrary giving assurances of powerfully protecting those who acknowledge by some gift the demon that they adore. These impostors hold up their heads, and are acknowledged [6] in public as Angels of light, and the country's defenders; they are loved and honored in this capacity; they are obeyed in all that they command, when they have once obtained credit. But there are others of them who conceal themselves like Angels of darkness, and dare not appear,—being accounted the country's misfortune, and the instruments of the demon for procuring the death of those whom they are supposed to bewitch. These are in abomination, and, even when they are only suspected, they are slain with impunity. It is quite assured that the one set is not whiter than the other, all being imps of satan; but yet, in order not to confound them, we will call the first set, by a name more honorable among the powers of hell, Magicians; and the second, Sorcerers, who are merely the valets of the devil.

In this connection, something remarkable happened at the Village of la Conception, about the end of the month of July. A Magician—being consulted about the fears which prevailed, lest some enemies

dans lesquelles on estoit que quelques ennemis ne fussent en campagne, apres auoir fait force ceremonies, dit qu'il en voyoit [7] tant, de telle & telle parure, & que dans tant de iours ils arriueroyent au pays. Le ne sçay ce qui se passa, mais il se comporta de la forte, qu'on n'eust pas de creance en luy. Ce mal-heureux ne trouuant meilleur moyen de faire valoir son mestier, & de se maintenir en credit, s'aduifa vn soir de fuiure sa femme qui alloit aux bois, & la prenant à l'escart il luy fendit la teste, puis pour mettre l'effroy dans le bourg, il y accourt tout hors d'haleine, faisant le cry d'une personne qui auoit descouuert l'ennemy: les ieunes gens se mettent en armes, tout le monde est dans l'espouuante & dans la crainte que quelqu'un n'ait esté tué; on visite par les cabanes, & en effect on recognoist bien tost celle-la qui manquoit: mais la frayeur & l'obscurité de la nuit empesche de courrir sus à l'ennemy, & de chercher cette pauvre femme: Le lendemain matin on trouua son cadaure baigné dedans son sang: mais n'ayant apperceu aucune piste d'ennemy, on se douta bien-tost du coup, & tant de circonstances augmentèrent si fort le soupçon qu'on n'en doutoit plus: toutes-fois ceux du bourg n'oserent descourir le secret de l'affaire, [8] dans la crainte qu'ils eurent que si elle éclatoit, il leur fallut selon les loix, satisfaire pour ce meurtre aux parens de la defuncte qui estoit d'un autre bourg. Mais cét œil adorable qui voit tout, & dont la iustice se fait sentir quelquesfois dès cette vie, ne permist pas que ce mal-heureux la portast plus loin: vingt iours apres allant par les bourgs faire le cry d'un autre massacre, commis en effect par les ennemis, il fut attaqué par un du pais, qui l'accusant

were in the field,—after having enacted many ceremonies, said that he saw [7] so many, of such and such guise, and that in so many days they would arrive in the country. I know not what took place, but he acted in such a way that they had no faith in him. This wretched man, finding no better means for utilizing his trade and for maintaining his credit, bethought himself one evening to follow his wife, who was going to the woods, and taking her aside, he split her head. Then, to inspire terror in the village, he hastens thither all out of breath, uttering the cry of one who had discovered the enemy; the young men rush to arms, everybody is in awe and in the dread lest some one has been killed. There is visiting through the cabins, and, in fact, they soon ascertain the missing one; but the fright and the darkness of the night prevent them from pursuing the enemy, and from seeking this poor woman. The next morning they found her corpse bathed in her blood; but, having perceived no trail of an enemy, they soon suspected the assault, and so many circumstances so greatly increased the suspicion that they no longer doubted it. Nevertheless, those of the village dared not reveal the secret of the matter, [8] in their fear lest, if it came to light, they would be obliged, according to the laws, to make satisfaction for this murder to the relatives of the deceased, who was from another village. But that adorable eye which sees everything, and whose justice sometimes makes itself felt even in this life, did not permit this wretched man to proceed further; twenty days later, while going through the villages to raise the cry of another massacre, committed in fact by the enemies, he was assailed by a man of the country,—who, accusing

d'estre forcier, luy fendit la teste, sans qu'il en ait esté fait aucune plainte ny recherche.

Puis que i'en fuis sur ces ministres d'enfer, i'adjousteray encore icy la fuiuante histoire, Vn nouveau magicien desirant se donner à cognoistre, fit sçavoir partout le pays que les bourgs qui luy feroient certains petits presens, & qui au commencement de leur pesche, & de fois à autres pendant qu'elle durerait, s'assembleroient en corps, feroient vn feu public pour y jetter en sacrifice quelques pains de petun en son honneur & de son demon, l'inuoquant à haute voix, retourneroient heureusement avec quantité de poisson: mais que ceux qui mepriferoient [10 i.e., 9] cét aduis s'en trouueroient mal. Plusieurs bourgs acceptèrent son offre, & luy enuoyerent les presens qu'il auoit désiré, avec assurance d'accomplir les autres conditions, ce qui en effet leur a bien reüssi: vn seul bourg refusa de luy obeïr, avec quelque mespris. Est-il vray qu'ils se moquent de moy, dit-il? qu'ils soient asseurez que tous ceux d'entre-eux qui s'embarquent pour aller à la pesche n'en reuiendront pas. Il faut bien que le diable fust d'intelligence avec luy, car au bout de deux ou trois mois, les deux principaux Capitaines de ce bourg retournans de leur pesche en compagnie de deux autres de leurs parens, furent surpris de la tempeste dans le milieu du lac, vn orage vint fondre sur eux, & presque en vn moment ils furent tous abîmés dans les eaux.

Venons à la maladie, qui ayant tout mis en desolation, nous a donné beaucoup d'exercice, mais aussi nous a esté vn sujet de beaucoup de consolation, Dieu ne nous ayant donné quasi autre moisson que de ce coûté là.

him of being a sorcerer, split his head, without any complaint or investigation having been made.

Since I am discussing these ministers of hell, I will still add here the following story. A new magician, desiring to have himself recognized, published throughout the country that the villages which would make him certain little presents,—and which at the beginning of their fishery, and from time to time while it lasted, should assemble in a body, and should make a public fire for casting into it, by way of sacrifice, some cakes of tobacco in his honor and his demon's, invoking him aloud,—would return prosperously, with many fish; but that those who should despise [10 i.e., 9] this advice, would be badly off. Several villages accepted his offer, and sent him the gifts which he had desired, with promise of making good the other conditions,—which, in fact, succeeded well with them: a single village refused to obey him, with some contempt. “Is it true that they are mocking me?” he said; “let them be assured that all those among them who embark to go fishing will not return.” It must indeed be that the devil was in league with him; for, at the end of two or three months, the two principal Captains of this village, returning from their fishery, in company with two others of their relatives, were surprised by the tempest in the midst of the lake,—a thunderstorm burst upon them, and almost in a moment they were all swallowed up in the waters.

Let us come to the disease which, having put everything in desolation, gave us much exercise, but was also an occasion of much consolation to us,—God having given us hardly any other harvest than from that quarter.

Ce fut au retour du voyage que les Hurons auoient fait à Kébec, qu'elle se [10] mit dedans le pays, nos Hurons en remontant icy haut, s'estans inconsiderément meslez avec les Algonquins qu'ils rencontrerent par le chemin, dont la plupart estoient infectez de la petite verole. Le premier Huron qui l'apporta vint aborder au pied de nostre maison, nouuellement bastie sur le bord d'un lac, d'où estant porté à son bourg, éloigné de nous enuiron vne lieuë, il en mourut incontinent apres. Sans estre grand prophete on pouuoit s'affeurer que le mal feroit bien tost respandu par toutes ces contrées: car les Hurons, quelque peste ou contagion qu'ils ayent, viuent au milieu de leurs malades, dans la mesme indifference & communication de toutes choses que si on estoit en pleine santé: en effet dans peu de iours, quasi tous ceux de la cabane du defunt se trouuerent infectez, puis le mal se respandit de maison en maison, de bourg en bourg, & enfin se trouua dissipé par tout le pays.

It was upon the return from the journey which the Hurons had made to Kébec, that it [10] started in the country,—our Hurons, while again on their way up here, having thoughtlessly mingled with the Algonquins, whom they met on the route, most of whom were infected with smallpox. The first Huron who introduced it came ashore at the foot of our house, newly built on the bank of a lake,—whence being carried to his own village, about a league distant from us, he died straightway after. Without being a great prophet, one could assure one's self that the evil would soon be spread abroad through all these regions: for the Hurons—no matter what plague or contagion they may have—live in the midst of their sick, in the same indifference, and community of all things, as if they were in perfect health. In fact, in a few days, almost all those in the cabin of the deceased found themselves infected; then the evil spread from house to house, from village to village, and finally became scattered throughout the country.

[11] CHAP. II

DES PERSECUTIONS EXCITÉES CONTRE NOUS.

LES bourgs plus proches de nostre nouvelle maison ayant esté les premiers attaquez, & de plus affligés, le diable ne manqua pas de prendre son temps pour reueiller toutes les vieilles imaginations, & faire renouveler les anciennes plaintes de nous & de nostre demeure en ces quartiers, comme si elle estoit l'vnique cause de tous leurs mal-heurs, & fur tout des malades. On ne parle plus d'autre chose, on crie tout haut qu'il faut massacrer les François. Ces barbares s'y animent les vns les autres, la mort de leurs plus proches leur oste la raison, accroist leur rage contre nous si fortement dans chaque bourg, que les plus auisez ont de la peine à croire que nous puissions suruiure à vne si horrible tempeste. Ils remarquoient avec quelque forte de fondement, que depuis nostre arriuée dedans ces terres, ceux qui [12] auoient esté les plus proches de nous, s'estoient trouuez les plus ruynez des maladies, & que les bourgs entiers de ceux qui nous auoient receu se voyoient maintenant du tout exterminer : & affeurément, disoient-ils, le mesme en arriueroit de tous les autres si on n'arrestoit le cours de ce mal-heur par le massacre de ceux qui en estoient la cause. C'estoit vn sentiment commun, non seulement dans les discours particuliers, mais dans les conseils generaux tenus sur ce fujct, où la pluralité des voix alloit à nostre mort,

[11] CHAP. II.

OF THE PERSECUTIONS EXCITED AGAINST US.

THE villages nearer to our new house having been the first ones attacked, and most afflicted, the devil did not fail to seize his opportunity for reawakening all the old imaginations, and causing the former complaints of us, and of our sojourn in these quarters, to be renewed; as if it were the sole cause of all their misfortunes, and especially of the sick. They no longer speak of aught else, they cry aloud that the French must be massacred. These barbarians animate one another to that effect; the death of their nearest relatives takes away their reason, and increases their rage against us so strongly in each village that the best informed can hardly believe that we can survive so horrible a storm. They observed, with some sort of reason, that, since our arrival in these lands, those who [12] had been the nearest to us, had happened to be the most ruined by the diseases, and that the whole villages of those who had received us now appeared utterly exterminated; and certainly, they said, the same would be the fate of all the others if the course of this misfortune were not stopped by the massacre of those who were the cause of it. This was a common opinion, not only in private conversation but in the general councils held on this account, where the plurality of the votes went for our death,—there being only a few elders

n'y ayant que quelques anciens qui croyoient nous bien obliger de conclure au bannissement.

Ce qui confirmoit puiffamment cette fauffe imagination eftoit qu'en mefme temps ils nous voyoient difperfez par tout le pays, cherchans toutes fortes de voyes pour entrer dedans les cabanes, inftruire & baptifer les plus malades avec vn foin qu'ils n'auoient iamais veu. Sans doute, difoient-ils, il falloit biẽ que nous euſſions vne ſecrette intelligence avec la maladie (car ils croyent que ce ſoit vn demon) puis que nous ſeuls eftions tous pleins de vie & de fanté, quoy que fans [13] ceſſe nous ne reſpiraffions qu'un air tout infecté, nous tenant les iournées entieres attachez au coſté des malades les plus puants, dont tout le monde auoit horreur: fans doute nous portions avec nous le malheur, puis que par tout où nous mettions le pied, ou la mort, ou la maladie nous ſuiuoit.

En fuite de tous ces diſcours pluſieurs nous auoient en horreur, ils nous chaffoient de leurs cabanes, & ne permettoient pas que nous approchaſſions de leurs malades, & principalement des enfans, non pas meſme que nous peuſſions ietter la veuë ſur eux: en vn mot on nous redoutoit comme les plus grands forciers de la terre.

En quoy veritablement il faut auoier que ces pauvres gens ſont aucunement excuſables; car il eſt arriué tres-fouuent, & on l'a remarqué plus de cent fois, qu'où nous eſtions les mieux venus, où nous baptiſions plus de monde, c'eſtoit là en effect où on ſe mouroit dauantage; & au contraire dans les cabanes dont on nous deffendoit l'entrée, quoy qu'ils fuſſent quelquefois malades à l'extremité, on voyoit au bout de quelques iours tout le [14] monde heureuſement

who thought they greatly obliged us by resolving upon banishment.

What powerfully confirmed this false imagination was that, at the same time, they saw us dispersed throughout the country,—seeking all sorts of ways to enter the cabins, instructing and baptizing those most ill with a care which they had never seen. No doubt, they said, it must needs be that we had a secret understanding with the disease (for they believe that it is a demon), since we alone were all full of life and health, although [13] we constantly breathed nothing but a totally infected air,—staying whole days close by the side of the most foul-smelling patients, for whom every one felt horror; no doubt we carried the trouble with us, since, wherever we set foot, either death or disease followed us.

In consequence of all these sayings, many had us in abomination; they expelled us from their cabins, and did not allow us to approach their sick, and especially children: not even to lay eyes on them,—in a word, we were dreaded as the greatest sorcerers on earth.

Wherein truly it must be acknowledged that these poor people are in some sense excusable. For it has happened very often, and has been remarked more than a hundred times, that where we were most welcome, where we baptized most people, there it was in fact where they died the most; and, on the contrary, in the cabins to which we were denied entrance, although they were sometimes sick to extremity, at the end of a few days one saw every [14] person prosperously cured. We shall see in heaven the secret, but ever adorable, judgments of God therein. Meanwhile, it is one of our most usual astonishments

guery. Nous verrons dans le ciel les secrets, mais toujours adorables iugemens de Dieu là deffus. Cependant c'est vn de nos estonnemens des plus ordinaires, & vn de nos plaisirs des plus folides, de considerer parmy tout cela les amables bontez de Dieu sur ceux qu'il veut à foy, & de voir plus que tous les iours ses sainctes & efficaces prouidences, qui vont dispensant tellement les affaires, qu'il se trouue que pas vn des esleus ne se perd, quoy que l'enfer & la terre s'y oppose. Nous le verrons dans la fuite de cette Relation. Seulement diray-je en passant pour ce qui touche les petits enfans qui estoient en danger de mort, & qui n'estoient aucunement coupables du refus que fouuent leurs parens nous faisoient de les approcher, qu'à peine en est-il mort vne douzaine qui n'ait receu son passe-port pour aller au ciel, durant le temps que nous auons eu libre accez dans les bourgs. Le zele & la charité de nos ouuriers euanangeliques ayant esté plus industrieuse & plus actiue à leur procurer ce bon-heur, que la rage & la haine du diable à les empescher.

[15] Les raisons que iusques icy nous auons apporté pourquoy les barbares nous soupçonnent d'estre la cause de leurs maladies, semblent auoir quelque fondemēt: mais le diable n'en demeura pas là; ce seroit vn miracle s'il ne bastissoit le plus fort de ces calomnies sur de purs menfonges.

Robert le Coq, vn de nos domestiques estoit retourné de Kébec dans vn estat de maladie qui donnoit autāt d'horreur que de compassion à tous ceux qui auoient assez de courage pour considerer les vlceres dont tous ses membres estoient couuerts: Iamais Huron n'eust creu qu'un corps si remply de miseres eust

and one of our most solid pleasures, to consider, in the midst of all those things, the gracious bounties of God in the case of those whom he wishes for himself; and to see oftener than every day his sacred and efficacious acts of providence, which so arrange matters that it comes about that not one of the elect is lost, though hell and earth oppose. We shall see as much, in the course of this Relation. I will only say in passing,—with reference to the little children who were in danger of death, and who were nowise guilty of the refusal which their parents often made us, to approach them,—that hardly did a dozen of them die without receiving their passport for going to heaven, during the time when we had free access to the villages,—the zeal and the charity of our evangelistic laborers having been more industrious and more active to procure them this happiness than the rage and the hatred of the devil to hinder them.

[15] The reasons which we have thus far adduced, on account of which the barbarians suspect us of being the cause of their diseases, seem to have some foundation; but the devil did not stop there,—it would be a miracle if he did not build the worst of his calumnies on sheer lies.

Robert le Coq,⁵ one of our domestics, had returned from Kébec in a state of sickness which caused as much horror as compassion to all those who had courage enough to examine the ulcers with which all his limbs were covered. Never would a Huron have believed that a body so filled with miseries could have returned to health; regarding him then as good as dead, there were found slanderers so assured in their falsehood that they publicly maintained that this young Frenchman had told them in confidence that

pû retourner en fanté: le iugeant donc pour mort, il se trouua des calomniateurs si affeurez en leur menfonge, qu'ils maintenoient publiquement que ce ieune François leur auoit dit en confiance que les Iefuites estoient feuls les auteurs & les caufes des maladies qui d'année en année alloient depeuplant le pays; qu'il auoit defcouuert nos myfteres, & les fecrets les plus cachez de nos forcelleries. Les vns difoient que nous nourriffions en vn lieu retiré de nostre maison vn certain serpent [16] duquel leurs fables font mention, & que c'estoit la maladie: D'autres difoient que c'estoit vne efpece de crapau tout marqué de verole, & que mefme on l'auoit apperceu. Quelques vns faisoient cette maladie vn demon vn peu plus subtil, & à leur dire nous le tenions caché dans le canon d'une arquebuse, & de là il nous estoit facile de l'enuoyer la part où nous voulions. On rapportoit mille femblables fables, & tout cela estoit tenu pour vray, puis qu'il partoît, difoit-on, de la bouche mefme d'un François, qui auant fa mort auoit rendu ce bon office à tout le pays des Hurons, de les aduertir d'une magie si noire, dont en effect tous leurs bourgs se voyoient defolez. C'estoient là les plus puiffantes armes dont on nous combattoit, c'estoit la raifon peremptoire qui nous faisoit tous criminels. Les nations circonuoifines en furent bien tost informées, tout le monde en estoit imbu, & mefme les enfans auffi bien que les peres, en quelque lieu que nous peussions aller, portoient là deffus l'arrest certain de nostre mort.

Auant que nous passions plus outre, ie croy que c'est vne chose qui merite [17] d'estre remarquée, que la maladie & la fanté de ce ieune homme. Ce feroit

the Jesuits alone were the authors and the cause of the diseases which from year to year kept depopulating the country; that he had discovered our mysteries, and the most hidden secrets of our enchantments. Some said that we nourished, in a retired place of our house, a certain serpent [16] of which their fables make mention, and that this was the disease. Others said that it was a kind of toad, all marked with pits, and that somebody had even perceived it. Certain ones made out that this disease was a somewhat more crafty demon; and, by what they said, we kept it concealed in the barrel of an arquebus, and thence it was easy for us to send it wherever we would. They reported a thousand like fables, and all that was held to be true, since it proceeded, they said, from the very lips of a Frenchman, who before his death had rendered this good office to the whole country of the Hurons,—of apprising them of so black a magic, by which in fact all their villages appeared to be desolated. Those were the most powerful weapons with which they combatted us; this was the imperative reason which made us all criminals. The surrounding nations were soon informed of this; everybody was imbued with it, and even the children, as well as the fathers, in whatever place we might go to, favored in that matter the definite decree for our death.

Before we pass on, I think that it is a thing which deserves [17] to be remarked,—the sickness and the health of this young man. It would be in some sort to slight the providence of God, not to bless him therefor, since that has greatly shone forth in it.

This good young man, returning here from Kébec in a company of several canoes of Hurons, who had

faire tort en quelque façon à la prouidence de Dieu de ne l'en pas benir, puis qu'elle y a grandement éclaté.

Ce bon ieune homme remontant icy de Kébec en troupe de plusieurs canots de Hurons, qui luy auoient promis toute assistance par le chemin, se vid bien tost abandonné de ces barbares, qui luy fausserent la foy, incontinent qu'ils furent hors la crainte des ennemis, & au deçà des lieux où la chasse n'estant plus heureuse, ils ne iouyssoiēt plus des fruidts d'une harquebuse qu'il portoit. Il resta seul, accompagné de deux Sauvages dās vn petit canot qu'il auoit achepté. Estant dans les faults il les veut soulager, il se charge dans les portages de quelques paquets si pesans que succombant deffous le faix il s'en enfuiuit vne entorse & vne rupture de reins si douloureuse qu'à peine croyoit-il pouuoir auancer plus outre, & desia ces Sauvages parloient de le quitter, mais Dieu lui referuoit vne croix plus pesante. Il fut bien tost faisi d'une violente fièvre, & en fuite la maladie du temps, la [18] petite verole couurit tout son corps d'une façon si extraordinaire, que sur tous ses membres il ne paroissoit qu'une croûte de puanteur. Au lieu de ramer & soulager ses matelots dans les portages, le voila devenu luy-mesme vne nouvelle charge à des gens qui ont incontinent horreur de luy, ny mesme n'ont pas assez de cœur pour arrester leurs yeux sur son corps, tant il est hideusement difforme, bien loin de le soulager dans le plus fort de ses douleurs, & de compatir à son mal; tant s'en faut, ils parlent à tous momens de s'en deffaire, & de le ietter sur le riuage comme vn cadaure qui estoit desia confisqué à la mort: Ils en viennent à l'exécution, mais ce pau-

promised him every assistance by the way, soon saw himself abandoned by those barbarians, who broke faith with him as soon as they were past fear of the enemies, and within a region where, the chase being no longer successful, they no longer enjoyed the effects of an arquebus which he carried. He remained alone, accompanied by two Savages, in a small canoe that he had bought. While in the rapids, he wishes to relieve them; he loads himself at the portages with some bundles so heavy that, succumbing beneath the burden, there followed a sprain and a rupture in the loins so painful that he hardly believed he could proceed further. Those Savages were already speaking of leaving him; but God was reserving for him a heavier cross. He was soon seized with a violent fever, and thereafter the current malady, [18] smallpox, covered his whole body in a manner so extraordinary that on all his members there appeared but one crust of foulness. Instead of paddling, and relieving his boatmen at the portages, he has himself become a new burden to people who straightway feel horror for him; nor have they even sufficient courage to fix their eyes on his body,—so hideously disfigured is he. Far, indeed, from relieving him at the height of his pains, and from sympathizing with his trouble,—on the contrary, they speak at every moment of getting rid of him, and of throwing him on the shore like a corpse which was already confiscated by death. They come to the point of execution; but this poor sick man, to whom nothing was left intact but sense and speech, effected so much by dint of reasons, prayers, threats, promises, and especially by inordinate gifts, that they promised him not to abandon him. That was all the

ure malade à qui rien ne reſtoit d'entier que le iugement & la langue, fit tant à force de raifons, de prieres, de menaces, de promeſſes, & fur tout de preſens exceſſifs, qu'ils luy promirent de ne le point abandonner. Ce fut là toute la faueur qu'il pût eſperer d'eux: car d'ailleurs ils le traittoient avec moins de reſpect & de compaſſion que nous ne ferions vn cadaure; iufques là meſme qu'ils auoient honte d'eſtre [19] chargez de luy, en forte qu'au rencontre qu'ils faiſoient de quelques canots, ils le cachoient comme vne charogne puante, & vn fumier qu'on n'oſe pas expoſer en veue.

Il fut 12. ou 13. iours à traifner de la forte vne fi miferable vie, & ſe voyoit en fin dans l'eſperance de pouoir en deux bonnes iournées arriuer en cette maiſon, où ſa conſolation feroit de mourir aſſiſté de nous, & encore vne fois iouyr de la douceur des Sacremens au milieu d'une compagnie qui ne luy feruiroit pas peu à luy procurer les ſentimens de pieté, dans leſquels il euſt voulu rendre ſon ame à Dieu. Mais quoy, vn Huron infidele eſt touſiours barbare.

Ces malheureux l'abandonnent tout ſeul ſur vne longue roche qui eſt ſur le bord du grand lac qui vient baigner ces coſtes: ils luy emportent ſon canot, & tous les preſens qu'ils auoient tiré de luy par le chemin, ſans luy laiſſer non pas meſme vne écorce pour ſe couvrir, ny aucun viure dont il peuſt ſoute-nir ce peu qui luy reſtoit de vie. Sans doute ſi les rochers meſmes ſur leſquels il fut expoſé, [20] euſſent eu quelque ſentiment, ils auroient pris compaſſion de voir ce pauvre ieune homme abandonné de tout ſecours humain, tout chargé de playes & d'vlcères, couuert d'une maladie ſi pleine de douleur, ſans feu,

favor that he could hope from them; for in other matters they treated him with less respect and compassion than we would show to a dead body,—even to the pass that they were ashamed to be [19] charged with him, so that, when they encountered some canoes, they hid him like foul carrion and a dunghill, which one dare not expose to view.

He was 12 or 13 days dragging out in this way such a wretched life, and at last saw himself in hopes of contriving, within two good days, to reach this house, where it would be his consolation to die assisted by us, and to enjoy once again the pleasure of the Sacraments in the midst of a company which would serve him not a little to obtain for him the feelings of piety in which he would have desired to render his soul to God. But what? an infidel Huron is always a barbarian.

These wretches forsake him, all alone on a long rock which is on the shore of the great lake that comes to bathe these shores; they carry off his canoe, and all the gifts which they had extracted from him by the way, without leaving him even a piece of bark to cover himself with, nor any food wherewith he could sustain the meagre life which he had left. No doubt, if the very rocks on which he was exposed [20] had had any feeling, they would have taken pity to see this poor young man forsaken by all human aid,—wholly burdened with sores and ulcers, covered with a disease so full of pain, without fire, without provisions, and without shelter; lying on a naked rock,—which had nothing smooth about it, any more than his body,—and wet from head to foot with a furious rain, which fell upon him almost an entire day. Notwithstanding all that, his courage does not

fans viures, & fans abry; couché fur vne roche nuë, qui n'auoit rien d'egal auffi peu que fon corps, & mouillé depuis les pieds iufques à la tefte d'une pluye furieufe qui tomba deffus luy quafi vn iour entier. Nonobftant tout cela fon courage ne cede pas à fa mifere, il a recours à Dieu, & traifnant fon miferable corps fur fes coudes & fur fes genoux; (car il ne pouuoit fe tenir fur fes pieds, ny s'appuyer fur autre chofe,) les yeux tout bouchez de verole, il s'en va dans les buiffons & parmy les broffailles chercher à taftons s'il ne trouuera point quelque racine ou quelque fruit pour raffafier la faim qui le preffe autant & plus que tous les maux enfemble.

Il falloit que Dieu le conduifift, car fes mains tomboient fi heureufement fur ce qu'il cherchoit, qu'en peu de temps il trouua vne certaine efpece de grozeilles affez pour foulager aucunement fa faim [21] Iugez quelle fut la nuit de ce pauvre malade.

Le lendemain comme il eftoit couché quafi tout nud fur le riuage, quelques canots Hurons qui l'auoient apperceu de loin, croyant que ce fust quelque corps mort, l'approcherent pour le recognoiftre: mais luy s'eftant vn peu leué au bruit pour leur crier mifericorde, leur donna tant d'horreur, que n'ofans aborder plus pres, ils le laifferent impitoyablement fans luy prefter aucun fecours, non pas mefme d'une poignée de bled ou de farine. Vn peu de temps apres quelques autres pafferent, qui en fin s'eftans laiffé flechir par les prefens qu'il leur offrit, fe refolurent de s'en charger: mais helas cette ioye fut bien courte, à peine l'eurent-ils porté enuiron vne demie lieuë, que ne pouuans plus le fouffrir, ils le remirent à bord avec fes hardes, & vn paquet d'environ 50. ou

give in to his misery; he has recourse to God, and,—dragging his miserable body on his elbows and on his knees (for he could not stand on his feet, nor lean on anything else), with his eyes all stopped up with sores,—he goes into the bushes and among the briars, to seek by feeling about whether he will not find some root or some fruit to satisfy his hunger, which oppresses him as much as and more than all his troubles together.

It must be that God was guiding him, for his hands so fortunately fell on what he sought, that in a little while he found a certain kind of currants,—enough to relieve his hunger to some extent. [21] Judge what this poor sick man's night was.

The next day, while he lay almost naked on the shore, some Huron canoes, which had perceived him from a distance, thinking that he was some dead body, drew near to make him out; but he, having risen a little at the noise, in order to cry them mercy, gave them so much horror that, not daring to approach nearer, they pitilessly left him, without lending him any assistance,—not even a handful of corn or meal. A little while after, some others passed, who finally having suffered themselves to be swayed by the gifts which he offered them, resolved to take charge of him: but alas, this joy was very brief;—hardly had they carried him about half a league when, unable to endure him longer, they put him ashore again with his clothing, and a bundle of about 50 or 60 pounds,—more faithful in that than the first ones, who carried off his presents.

So there was this poor fellow again abandoned to all these miseries, but worse than before,—for, his strength [22] being diminished for want of food, and

60. liures; en cela plus fideles que les premiers qui luy emportèrent ses prefens.

Voila donc ce pauvre garçon de rechef abandonné à toutes ces miseres, mais pis qu'auparavant: car ses forces [22] estant diminuées manque de nourriture, & la maladie ayant creu, il se vit enfin quasi dans l'impuissance de plus se remuer. Ce fut alors qu'il eut plus à patir, car vn grand orage de pluye estant suruenu & se trouuant couché au milieu de deux roches par où se deschargeoient les eaux des colines & des butes voisines, il ne peust pas s'en retirer, & fut contraint de croupir la dedans autant que l'orage dura. Ce fut bien pis au retour du beau temps: car alors les mouchérons venans à troupe s'attachoient au pus qui fortoit de ses playes; d'où s'enfuiuit vne fourmilierie de vermine & de vers vniuerselle par tout le corps.

A moins que cela on en meurt, aussi ce bon ieune homme desesperant tout a fait de sa vie, ne songea plus qu'au Ciel. Il regardoit la mort d'un œil aussi paisible que font ceux qui enuifagent leur bon-heur.

Il s'estoit chargé partant des Trois Riuieres d'un paquet qu'il nous apportoit, où estoient plusieurs reliques assez notables. C'estoit là l'unique support qui luy restoit en terre: & du moins ne pouant [23] pas venir mourir entre nos bras, il se consolait que son corps reposeroit en paix aupres des reliques des Saints: mais Dieu le vouloit voir dans un abandon plus entier.

Ceux qui l'auoient quitté racontaient aux autres Hurons dont ils faisoient rencontre, le miserable estat de ce pauvre garçon. Entre ceux qui entendirent ces nouvelles fut un certain barbare, avec lequel

the disease having increased, he found himself at last almost powerless to stir further. It was then that he had most to suffer, for a great storm of rain having come up, and he chancing to be lying between two rocks along which the waters from the hills and neighboring knolls poured down, he could not withdraw from them, and was constrained to crouch therein as long as the storm lasted. It was much worse at the return of fair weather: for then the gnats, coming in swarms, attached themselves to the matter which issued from his sores; whence there ensued a teeming nest of vermin and of worms, everywhere on his body.

For less than that, one dies; accordingly this good young man, altogether despairing of his life, now thought of nothing but Heaven. He looked at death with as peaceful a gaze as those do who contemplate their happiness.

He had charged himself, on leaving the Three Rivers, with a bundle which he was bringing to us, in which were several quite notable relics. That was the sole support which was left to him on earth: and at least, if unable [23] to come and die in our arms, he consoled himself that his body would rest in peace beside the relics of the Saints; but God willed to see him in a desolation more complete.

Those who had forsaken him told the other Hurons whom they met, the miserable condition of this poor fellow. Among those who heard these tidings was a certain barbarian with whom he had formerly made several journeys in the country, and who professed to love him. This man, who was going away on a rather long trade, leaves his course, moves straight to where the sick man was, to relieve him:

autresfois il auoit fait plusieurs voyages dans le pays, & qui faisoit profession de l'aymer. Celuy-cy qui s'en alloit en vne traitte assez longue, quitte sa route, tire droit la part où estoit le malade pour le foulager : mais l'ayant abordé, & considéré sa misere, & encore plus le paquet qui estoit près de luy, ce barbare fit ce iugement que c'estoit vne personne dont la mort auoit desia pris possession, & qu'ainsi on le pouuoit impunément piller. Toutesfois pour ne pas si ouuertement faire vn coup d'ennemy, il le saluë à la Hurone, & pour toute consolation luy presentant vn morceau de méchant pain quasi moisy, il prend son temps, & enleue subtilement ledit [24] paquet. Le pauvre malade qui de temps en temps prenoit garde à ce qui luy restoit de consolation au monde, ne sentent plus son tresor, se douta aussi-tost de ce qui estoit arriué. Ce coup là luy perça le cœur, se considerant dorefnauant comme abandonné de l'assistance du ciel & de la terre. Mais c'est là iustement le moment que Nostre Seigneur attendoit pour faire paroistre sa gloire, & le soin paternel qu'il a de ceux qui mettent en luy toute leur confiance,

Il y auoit vn an que retournant du mesme voyage il auoit rencontré à cinq ou six iournées au deça des Trois Riuieres vn pauvre barbare Huron, delaissé par ses compagnons pour vn mesme sujet de maladie. Il fut touché de compassion, & se resolut d'affister ce pauvre mal-heureux, il luy dresse vne petite cabane, le couure d'une robbe & de sa casaque, il va pour luy & à la chasse, & à la pesche, il luy prepare son manger; bref il luy rend nuit & iour tant de charité & de bons offices qu'il le remet sur pied, & le rend en état de prendre la premiere commodité des canots

but having approached him and considered his misery, and still more the bundle which was near him, this barbarian came to the conclusion that he was a person of whom death had already taken possession, and that thus one might with impunity rob him. Nevertheless, in order not to do so openly the deed of an enemy, he greets him in the Huron style, and,—for all comfort offering him a piece of sorry bread, almost mouldy,—he takes his time, and craftily removes the said [24] bundle. The poor sick man,—who from time to time gave heed to what comfort there was left to him in the world,—no longer feeling his treasure, straightway suspected what had happened. That blow pierced his heart,—accounting himself thenceforth, as it were, abandoned by any help of heaven and earth. But that was precisely the moment which Our Lord was awaiting, in order to manifest his glory, and the paternal care that he has for those who put their whole confidence in him.

A year before, while returning from the same voyage, he had met, five or six days' journey on this side of the Three Rivers, a poor Huron barbarian, forsaken by his companions for a like reason of sickness. He was touched with compassion, and resolved to assist this poor unfortunate; he erects for him a little cabin, and covers him with a skin and with his jacket; he goes both hunting and fishing for him; he prepares for him his food. In short, he renders him night and day so much charity, and so many kind offices, that he puts him on his feet again, and restores him to a condition for taking the first opportunity, by the canoes which should pass there, to [25] bring him back. The year had elapsed, and this

qui passeroient par là pour [25] le ramener. L'année s'estoit écoulée sans que ce barbare eust tefmoigné à son bien-faïcteur aucune recognoissance: mais le Dieu de iustice & de bonté ne voulut pas que cette ingratitude durast plus long-temps. Voicy ce barbare qui retournant dans vn canot avec vn autre sien camarade, de ie ne scay quel voyage, aborde par vn heureux rencontre au lieu où estoit son ancien bien-faïcteur: ne songeant pas à luy. Il est surpris de voir là vn si hideux spectacle, mais il n'auoit garde de le recognoistre. Ce pauvre maladie [*sc.* malade] eut de la peine à entre-ouurer ses yeux bouchés de verole, il se fent tout reuiure apperceuant celui qu'il auoit autresfois tellement obligé. Ha! luy dit-il, mon camarade, c'est moy qui meurs icy malheureusement delaisfé, il est en ton pouuoir de me rendre ce que ie t'ay donné. Le barbare recogneust sa voix, & touché de compassion & de ressentiment du bien de la vie qu'en effet l'année precedente il auoit receu par son assistance, il luy donne parole qu'il ne l'abandonnera point qu'il ne l'ayt mis en lieu d'affurance, & qu'ils courreroient mesme risque.

[26] En effect quoy que ces deux barbares n'eussent plus de farine que pour vn iour, & que le temps fust fort fascheux, ils se chargerent de cette carcasse viuante abandonnée depuis quatre iours à toutes les iniures des temps, & nuit & iour ils luy rendirent toute l'afsi[f]tance dont ils se peurent aduifer: Mais il sembloit que les démons enuiaffent cette charité en des personnes infideles; la tempeste s'acreust, les vents se redoublerent, & les orages furent si vehemens qu'ils ne croyoient pas iamais en rechapper: toutes-fois leur courage surmonta la rage des flots; car enfin

barbarian had shown his benefactor no gratitude; but the God of justice and of goodness did not allow this ingratitude to last longer. Here, then, this barbarian—returning in a canoe with another, a comrade of his, from I know not what journey—approaches, by a happy coincidence, the place where his former benefactor was, not thinking of him. He is surprised to see there so hideous a spectacle, but he has no thought of recognizing it. This poor sick man could hardly open his eyes, stopped shut with sores; he feels himself quite revived on perceiving the one whom he had formerly so much obliged. “Ha!” he said to him, “my comrade, it is I who am dying here, unhappily forsaken; it is in your power to render me what I gave you.” The barbarian recognized his voice, and—touched with compassion, and with gratitude for the boon of life which in fact, the year before, he had received through his assistance—he gives his word that he will not abandon him until he has put him in a place of safety, and that they will run the same risk.

[26] In fact, although these two barbarians had no more than one day’s meal, and though the weather was very irksome, they burdened themselves with this living carcass, abandoned for four days to all the inclemencies of wind and weather; and night and day they rendered him all the assistance they could think of. But it seemed that the demons envied this charity in infidel persons; the tempest increased, the winds doubled their force, and the gusts were so vehement that they thought they should never escape from them again. Howbeit, their courage overcame the rage of the waves; for finally,—after having paddled vigorously for the space of five

apres auoir fortement ramé l'espace de cinq iours, durant lesquels ils moururent quasi de faim, & tra-uersé le lac (ce qui en temps de calme n'eust esté que le trauail de deux iournées) ils aborderent au pied de nostre maison, & liurerent entre nos mains celuy dont ils s'estoient chargez. Je ne croy pas qu'on puisse voir vn corps humain plus couuert de miseres; pas vn de nous n'eust iamais pû le recognoistre; il n'y auoit partie sur luy qui ne ressentit sa douleur: mais toutesfois le cœur estant [27] resté entier, le mal qui le preffoit le plus estoit vne faim dereglée qui luy auoit quasi osté le sentiment de tous ses autres maux.

Dieu fçait combien fut grande la consolation qu'il sentit: c'estoit bien à cette heure qu'il mouroit le plus content du monde. Nous luy donnâmes les Sacre-mens pour l'y mieux dispofer: Mais il pleut telle-ment à Dieu benir la charité qu'on luy rendit, qu'en-viron quarante iours apres son arriuée il se trouua en parfaite fanté.

Que si luy fut consolé en nous voyant peut-estre que nostre ioye ne fut pas moindre que la sienne; car nous l'attendions mort, & nous le vîmes en vie. Quelques Hurons de ceux qui les derniers l'auoient quitté, nous en apporterent des premiers nouuelles, ceux qui tous les premiers l'auoient plus infidelement abandonné nous en ayant caché la cognoissance, crainte comme on peut penser, que si le malade estoit secouru, il ne leur falust rendre les presens & le canot dont ils desiroient profiter. Quoy qu'il en soit on nous l'auoit fait mort, & [28] aussi tost nous auîõs équipé vn canot d'vn de nos Peres, d'vn de nos domestiques, & de quatre excellens Sauvages pour

days, during which they nearly died of hunger, and having crossed the lake (which at a time of calm would have been but the work of two days),—they landed at the foot of our house, and delivered into our hands the one with whom they had charged themselves. I do not suppose that one can see a human body more covered with miseries,—not one of us could ever have recognized him; there was no part of him which did not feel his pain, but yet his courage having [27] remained, the evil which most oppressed him was an inordinate hunger, which had almost taken from him the sense of all his other troubles.

God knows how great was the consolation which he felt: it was surely then that he could have died the most contented man in the world. We gave him the Sacraments to dispose him the better thereto; but it so pleased God to bless the charity which was rendered him that, about forty days after his arrival, he found himself in perfect health.

But if he was consoled by seeing us, perhaps our joy was not less than his; for we were expecting him dead, and we saw him alive. Some Hurons, of those who had last left him, first brought us news of him; those who first of all had most faithlessly abandoned him having concealed from us their knowledge of the matter,—for fear, as one may think, lest, if the sick man were aided, they would have to give back the presents and the canoe, by which they desired to profit. Be this as it may, they had represented to us that he was dead; and [28] straightway we manned a canoe belonging to one of our Fathers, with one of our domestics and with four excellent Savages, to go and either assist him alive or fetch him dead.

l'aller ou fecourir viuant, ou querir mort, Mais eftans arriuez au lieu qu'on auoit defigné, & apres auoir parcouru quafi toute la cofte avec bien du trauail fans rien trouuer, Dieu y ayant pourueu d'ailleurs, ils ne le virent qu'à leur retour.

Or pour comble de benediction le iour de la Touffaincts comme nous eftions fur le point de dire Vefpres, nos Peres de la Miffion de la Conception arriuerent icy, & nous apporterent ce dont nous auions perdu quafi toute efperance, les Reliques des Saincts que ce traiftre barbare auoit enleué au pauvre malade. Ce malheureux volleur n'ayant pas trouué dans le paquet ce qu'il penfoit y eftre, & n'y ayât quafi rië veu que des chofes dont il n'euft pû tirer aucun vfage, fe refolut par ie ne fçay quel mouuement fecret de cacher ledit paquet dans les bois, & pourfuiure fa route: de forte qu'au retour de fon voyage qui dura 40. ou 50. iours, ayant appris que Robert le Coq eftoit encore en vie, fe doutant bien que fon vol feroit [29] cogneu, il reprit & rapporta ledit paquet, & n'eut pas affez de front pour le nier à nos Peres, qui s'adrefferent à luy auffi toft qu'il fut arriué. Sans doute ces bons Saincts à qui fouuent nous recommandions affectueufement cette affaire qui les touchoit eux-mefmes autât que nous, auoient écouté nos prieres. Ils n'euffent pas pû nous donner cette ioye en vne meilleure iournée: nous expofafmes incontinent fur noftre Autel toutes ces belles & heurufes Reliques, avec bon nombre d'autres qui nous eftoient venuës de France cette année. Les Vefpres de ce fainct iour furent chantées avec vne confolation qu'il feroit difficile d'expliquer.

Mais reuenons à nos Sauuages animez contre nous

But, having reached the place which had been designated, and after having explored almost the whole shore with much labor, without finding aught,—God having thus provided, moreover,—they did not see him till their return.

Now for culmination of blessing, on the day of All Saints, as we were on the point of saying Vespers, our Fathers of the Mission of la Conception arrived here, and brought us that of which we had lost nearly all hope,—the Relics of the Saints, which that treacherous barbarian had taken away from the poor sick man. This wretched robber, not having found in the bundle what he thought to be there, and having seen scarcely anything but articles from which he could have derived no use, resolved, from I know not what secret impulse, to conceal the said bundle in the woods, and to pursue his course. The result was that, on returning from his journey, which lasted 40 or 50 days, having learned that Robert le Coq was still alive,—suspecting, indeed, that his robbery would be [29] known,—he recovered and brought back the said bundle, and had not sufficient effrontery to deny it to our Fathers, who addressed themselves to him as soon as he had arrived. No doubt these good Saints—to whom we often affectionately commended this matter, which concerned themselves as much as us—had listened to our prayers. They could not have given us this joy on a better day; we forthwith exposed upon our Altar all these glorious and auspicious Relics, with a goodly number of others which had come to us from France this year. The Vespers of this holy day were sung with a consolation which it would be difficult to explain.

au fujet de la maladie, & à ces imposteurs qui auoient maintenu que Robert le Coq les auoit si confidemment aduertys des magies noires & des sortileges execrables dont nous les faisions tous mourir. Il ne fut pas bien difficile de refuter ces calomnies, puis que celui qu'on disoit auoir esté l'vnique source de tous ces bruits n'estant pas mort, comme ils auoient iugé, mais ayant recourré vne [30] pleine santé, pût dementir tous ceux qui maintenoient auparavant l'auoir entendu de sa bouche. Mais quoy? le mensonge l'emporte au dessus de la vérité, les calomniateurs trouuēt plus de créance que celui qui nous iustifie. Le diable passe bien plus outre, car la maladie de ce ieune François ayant tenu assez long temps l'esprit de plusieurs en balance, nous voyant enuoloppez dans la mesme misere: lors qu'ils virent en santé celui que tous les hommes eussent iugé pour mort, il leur vint en pensée que tout cela n'auoit esté que collusion avec la maladie, & qu'ayant intelligence avec elle, nous en auions disposé de la sorte, pour leur ietter de la poussière aux yeux. Quoy qu'il en soit, on crie publiquement au meurtre, mais les demons sont comme des tonnerres, qui sont plus de bruit que de mal; car toutes ces menaces n'ont pas eu beaucoup d'effect. Nous viuons, Dieu mercy, tous pleins de vie & de santé. Il est bien vray que les croix ont esté abbattues de dessus nos maisons, qu'on est entré la hache en main dans nos cabanes pour y faire quelque mauuais coup; [31] on a, dit-on, attendu sur les chemins aucuns des nostres en intention de les tuer; on a leué la hache sur les autres, & ramené le coup iusques à vn doigt pres de leur teste nue; les Crucifix qu'on portoit aux malades nous ont esté arrachez

But let us return to our Savages, excited against us on account of the disease, and to those impostors who had maintained that Robert le Coq had so confidentially informed them of the black magic arts and the execrable spells with which we were causing them all to die. It was not very difficult to refute these calumnies, since he who was said to have been the sole source of all these rumors—not being dead, as they had supposed, but having recovered [30] perfect health—could belie all those who previously maintained they had heard the thing from his lips. But what? falsehood gets the better of the truth; the slanderers find more credit than the one who justifies us. The devil goes much further, for—this poor young Frenchman's sickness having for quite a long time kept the minds of several in suspense, seeing us involved in the same misery—when they saw him in health whom all men would have accounted dead, it came to their thought that the whole affair had been only collusion with the disease; and that, having an understanding with it, we had disposed of it in this way, in order to throw dust in their eyes. However this be, they openly cry “murder;” but the demons are like thunders, which make more noise than they do harm,—for all these threats have had but little effect. We are alive, thank God, all full of life and health. It is indeed true that the crosses have been stricken down from above our houses; that people have entered our cabins, hatchet in hand, in order to deal some evil blow there; [31] they have, it is said, awaited some of ours on the roads, with the intention of killing them; the hatchet has been lifted above others, and the blow brought within a finger-length of their bare heads;

par violence, les coups de baſton ont eſté deſchargez fortement ſur vn de nos miſſionnaires, pour l'empêcher de conferer quelque baptême, *Sed nondum uſque ad ſanguinem reſtitimus*: Noſtre ſang & nos vies ne ſont pas encore reſpanduës pour celui auquel nous deuõs tous nos cœurs. Noſtre ame eſt entre nos mains, & c'eſt la faueur la plus grande que nous eſperions receuoir du grand Maïſtre qui nous employe, que de mourir pour ſon ſainct nom, apres auoir beaucoup pátý.

Ce n'eſt pas que ie ne louë à iamais ce grand Dieu de bonté, de nous auoir iuſques à maintenant protégé avec tant d'amour: car c'eſt veritablement vn bonheur indicible pour nous, au milieu de cette barbarie, d'entendre les rugiffemēs des demons, & de voir tout l'enfer, & quaſi tous les hommes animez & remplis de fureur contre vne petite poignée de [32] gens qui ne voudroient pas ſe defendre: de nous voir renfermez en vn lieu à quinze cens lieuës de noſtre patrie, où toutes les puiffances de la terre ne pourroient pas nous garantir de la colere de l'homme le plus foible qui auroit deſſein ſur nos vies, & où meſme nous n'auons pas vn ſac de bled qui ne nous ſoitourny par ceux qui ſans ceſſe parlementent de nous tuer: Et de ſentir en meſme temps vne confiance ſi particuliere en la bonté de Dieu, vne aſſurance ſi ferme au milieu des dangers, vn zele ſi actif, & vn courage ſi reſolu à tout faire & pátir pour la gloire de noſtre Maïſtre, vne conſtance ſi infatigable dans les trauaux qui augmentent de iour en iour. De forte qu'il eſt aiſé de conceuoir que c'eſt Dieu qui prend noſtre cauſe, que c'eſt luy ſeul qui nous protege, & que ſa prouidence prend plaïſir de ſe faire paroître où nous voyõs moins de l'humain.

the Crucifixes which were carried to the sick have been violently snatched from us; blows with a club have been mightily inflicted upon one of our missionaries, to prevent him from conferring some baptism. *Sed nondum usque ad sanguinem restitimus*; our blood and our lives have not yet been poured out for him to whom we owe all our hearts. Our soul is in our hands, and this is the greatest favor that we hope to receive from the great Master who employs us,—namely, to die for his holy name, after having suffered much.

Not that I do not forever praise this great God of goodness, for having thus far protected us with so much love: for it is truly an unspeakable happiness for us, in the midst of this barbarism, to hear the roarings of the demons, and to see all hell and almost all men animated and filled with fury against a little handful of [32] people who would not defend themselves; to see ourselves shut up in a place fifteen hundred leagues from our native land, where all the powers of the earth could not warrant us against the anger of the weakest man who might have designs on our lives, and where we have not even a bag of corn which has not been furnished us by those who incessantly parley about killing us; and to feel at the same time so special a confidence in the goodness of God, so firm an assurance in the midst of dangers, a zeal so active, and a courage so resolute to do all and to suffer all for the glory of our Master, so indefatigable a constancy in the labors which increase from day to day. So that it is easy to conceive that God is the one who espouses our cause; that it is he alone who protects us, and that his providence takes pleasure in manifesting itself where we see least of the human.

Je parle avec cette liberté du courage de nos ouuriers Euangeliques dans leurs traux, pour n'auoir autre part à cette gloire, que d'auoir veu & confideré de pres ce qui en estoit: me fentant d'ailleurs [33] obligé de rendre ce tefmoignage à leur vertu. On en verra les effects plus en particulier aux Chapitres fuiuans.

I speak with this freedom concerning the courage of our Evangelistic laborers in their toils, because I have no share in this glory, save having seen and closely examined the situation,—feeling myself withal [33] constrained to render this testimony to their virtue. We shall see the effects of it more specifically in the following Chapters.

CHAPITRE III.

DE L'ESTAT GENERAL DU CHRISTIANISME EN CES
CONTRÉES.

IE ne puis donner vne idée plus conforme à l'estat des affaires du Christianisme en ces contrées, que disant que nous sommes icy comme ceux qui vont cherchant les mines d'un pays. Après qu'ils ont mis ordre à tout l'appareil neceffaire à leur deffein, ils confiderent premierement & remarquent les terres, puis en ayant recogneu quelques mines qui semblent cacher les threfors qu'ils fouhaitent, ils fouillent & creufent en cét endroit, & à mesure qu'ils rencontrent quelque matiere qui a apparence du metal qu'ils recherchent, ils l'épurent & l'éprouuent au feu: cependant s'ils se trouuent affez forts de monde ils vont en [34] mefme tēps fonder d'autres endroits pour s'employer fortement felon leur deffein.

Dans la derniere relation on a peû remarquer trois lieux où nous penfions auoir trouué le metal que nous sommes venus chercher dans cette barbarie, fçauroir quelques ames capables de la foy, pour en former vne couronne à IESVS-CHRIST. Ce à quoy depuis on s'est estudié, a esté premierement d'épurer ce metal, puis on s'est auancé plus outre pour defcouvrir quelques nouveaux threfors dignes du ciel. Le fruit qui s'est enfuiuy du premier trauail, a esté de recognoistre au vray dans les occasions qui se font prefentées, qui estoient les folides Chre-

CHAPTER III.

OF THE GENERAL CONDITION OF CHRISTIANITY IN
THESE COUNTRIES.

I CANNOT give an idea more apposite to the condition of the affairs of Christianity in these regions than by saying that we are here like those who go seeking for the mines of a land. After they have ordered all the apparatus necessary to their purpose, they first consider and observe the kinds of soil; then having ascertained some mines which seem to conceal the treasures which they desire, they ransack and dig in that place; and, as they encounter some substance which has the appearance of the metal which they are seeking, they refine it and test it in the fire. Meanwhile, if they happen to be in sufficiently great number, they go at [34] the same time to investigate other places, in order to busy themselves actively, according to their design.

In the last relation, one may have remarked three places where we thought we had found the metal which we came to seek in this barbarism,—to wit, some souls qualified for the faith, so as to form a crown of them for JESUS CHRIST. What we have since studied, was first to refine this metal; then we proceeded further, in order to discover some new treasures worthy of heaven. The result which ensued from the first labor was to ascertain truly, by the occasions which arose, who were the solid Christians, who those who had embraced the faith only

ftiens, qui ceux qui n'auoient embrasse la foy que fur de fausses esperances de quelque bien temporel, & fur tout d'une longue vie. Ne faut-il pas que cette Eglise naissante soit espurée comme l'or en la fournaise?

Quant à la recherche que nous auons faite de quelques autres nouveaux thresors, le succez en a esté semblable à celui de ceux qui se meslent en effect des mines, qui en creusant la terre trouuent [35] fouuent ce qu'ils ne cherchent pas, & quelquefois plus qu'ils n'eussent osé esperer: car pretendant principalement trouuer des ames capables de nos instructiōs, pour en former quelque partie de l'Eglise militante, nous n'en auons quasi rencontré que de propres pour la triomphante: Dieu, ce semble, par vn mesnage-ment extraordinaire de sa prouidence nous donnant par tout où nous auons esté les maladies pour maneuures, qui nous ont fait rencontrer ces precieux thresors que nous ne cherchions pas, ou pluſtoſt d'une façon que nous ne pensions pas. Je veux dire que de mille personnes baptisées depuis la dernière Relation, il n'y en a pas vingt de baptisées hors du danger de la mort: dont en effect plusieurs estans decedez vn peu apres le baptême, & entr'autres plus de 260. enfans au deſſous de sept ans, & de plus vn tres-grand nombre qui n'auoient pas encore atteint dix, douze & quatorze ans, dont nous croyons le salut en assuree: Nous nous sommes employez cette année à accroistre l'Eglise triomphante pluſtoſt que la militante.

[36] Je ferois bien en peine si i'estois obligé de decider si nous auons en cela plus ou moins d'aduantage que ce que nous pretendions: quoy qu'il en soit, nous

upon false hopes of some temporal advantage, and especially of a long life. Must not this incipient Church be refined like gold in the furnace?

As for our search for some other new treasures, our success has been similar to that of those who literally concern themselves with mines; who while digging in the earth find [35] often what they do not seek, and sometimes more than they would have dared to hope. For, aiming chiefly to find souls qualified for our instructions, in order to form with them some portion of the Church militant, we have scarcely found any except those fit for the Church triumphant,—God, it seems, by an extraordinary arrangement of his providence, giving us, everywhere that we have been, diseases for laborers, which have enabled us to run across these precious treasures which we were not seeking; or rather in a way that we were not thinking of. I mean that, of a thousand persons baptized since the last Relation, there are not twenty baptized ones out of danger of death; several of these, indeed, having died shortly after their baptism, and among others more than 260 children under seven years; and, further, a very great number who had not yet reached ten, twelve, and fourteen years, whose salvation we believe assured,—we have occupied ourselves, this year, in increasing the Church triumphant rather than the militant.

[36] I should be much perplexed if I were obliged to decide whether in that we had more or less advantage than what we claimed: be this as it may, we have reason to be content, since the grand Master who employs us has thus disposed.

Now of the two methods by which one could pro-

auons fujet d'estre contens, puis que le grand Maistre qui nous employe en a disposé de la forte.

Or des deux façons avec lesquelles on pouuoit passer plus auant en la conuersion de ces peuples, ou par la voye des residences, ou par celle des Missions; celle des residences nous ayant paru pleine d'inconueniens, & bien moins efficace, nous nous sommes resolu à celle des missions, quoy que plus fascheuse de beaucoup, & plus penible, sur tout en ces contrées.

En fuite de ce dessein apres auoir mesuré nos forces en la langue, le departement fut fait de nos ouuriers dans tout le pays où nous pouuions aller, en cinq missions: Sçauoir de saincte Marie aux Ataronchronons, de sainct Ioseph aux Attinguenongnahac, de la Conception aux Attignaouentan, de S. Iean Baptiste aux Ahrendaronons, & de celle à laquelle nous auons donné le nom des Apostres [37] aux Khionontateronons.

Ce fut à la Touffaincts que nous nous disperfames, qui est le temps du retour des traittes, & la faison iusques au Printemps pour trouuer les hommes, les femmes, & les enfans en leur cabane, quoy que la plus incommode pour voyager.

On auoit fait pendant l'Esté vne ronde presque par tout, pour pouruoir au plus pressé, & prendre quelque cognoissance de la disposition des esprits. Dans cette course on donna le nom de quelque Sainct à tous les bourgs & villages qu'on rencontra, ce qui depuis dans les missions d'hyuer a esté acheué, dans la pensée que si iamais Dieu donnoit benediction à nos petits trauaux, & que l'on vint à dressez vne Eglise ou Chapelle en ces lieux, elles feroient erigées en l'honneur du Sainct dont on impofoit le nom.

ceed further toward the conversion of these peoples,—either by the plan of residences, or by that of Missions,—that of the residences having appeared to us full of inconveniences, and much less efficacious, we have decided upon that of the missions, although much more vexatious and more laborious, especially in these regions.

In consequence of this design, after having measured our strength in the language, the distribution of our workmen was made, in all the country where we could go, into five missions,—to wit, from sainte Marie, to the Ataronchronons; from saint Joseph, to the Attinguenongnahac; from la Conception, to the Attignaouentan; from St. Jean Baptiste, to the Ahrendaronons; and, from the one to which we have given the name of “the Apostles,” [37] to the Khionontateronons.⁶

It was at All Saints that we dispersed, which is the time of the return from trading expeditions, and the season, until Spring, for finding the men, women, and children in their cabins; though the most inconvenient time for travel.

We had made, during the Summer, a round nearly everywhere, to provide for what was most urgent, and to gain some knowledge of the disposition of minds. In this expedition, we gave the name of some Saint to all the hamlets and villages that we encountered, which was later completed in the winter missions,—with the thought that, if ever God gave his blessing to our slight labors, and any should come to erect a Church or Chapel in these places, such would be erected in honor of the Saint whose name we bestowed.

Next, we have had means to take the census not

En fuite nous auons eu le moyen de faire le denombrement non feulement des bourgs & bourgades, mais auffi des cabanes, des feux, & mefme à peu près des perfonnes de tout le pays, n'y ayant autre moyen de prefcher l'Euangile en ces contrées qu'au foyer de chaque famille, [38] dont on a tafché de n'obmettre pas vne. Il fe trouue dans ces cinq miffions trente-deux tant bourgs que bourgades, qui comprennent en tout enuiron fept cens cabanes, de feux enuiron deux mille, & enuiron douze mille perfonnes.

Ces bourgs & cabanes eftoient bien autrement peuplées autresfois, mais les maladies extraordinaires & les guerres depuis quelques années en ça, femblent auoir emporté le meilleur, ne reftant que fort peu de vieillards, fort peu de perfonnes de main & de cōduite. Il eft à craindre que le comble de leurs pechez ne s'approche, qui porte la Iuftice diuine à les exterminer, auffi bien que plufieurs autres nations, dont les reftes fe font venus refugier parmy eux. Ce qui doit exciter plus que iamais la charité & le zele de tout le monde pour fecourir ces pauvres miferables, crainte qu'ils ne tombent dans leur dernier malheur.

Voila le champ où ont trauaillé depuis l'Automne nos ouuriers Euangeliques, où il faifoit le plus chaud. C'eft là où premierement on a tourné la teſte, où on a eſté à l'attaque; & iamais pour quelque [39] aduis, menaces, ou mauuais traitement que le diable ait pû fufciter, on n'a quitté aucun deſſein, ny perdu aucune occaſion de feruir le maiftre qui nous employe.

Il ne dis rien icy des iniures du temps qu'il a fallu que nos ouuriers ayent fouffert pendant leurs voyages de bourg en bourg de leur departement, voyageant

only of the villages, large and small, but also of the cabins, the fires, and even very nearly of the persons in all the country,—there being no other way to preach the Gospel in these regions than at each family's hearth, [38] whereof we tried to omit not one. In these five missions there are thirty-two hamlets and straggling villages, which comprise in all about seven hundred cabins, about two thousand fires, and about twelve thousand persons.⁷

These villages and cabins were much more populous formerly, but the extraordinary diseases and the wars within some years past, seem to have carried off the best portion: there remaining only very few old men, very few persons of skill and management. It is to be feared that the climax of their sins is approaching, which moves divine Justice to exterminate them as well as several other nations, whose remnants have come to take refuge among them,—which ought more than ever to rouse the charity and the zeal of every one to succor these poor wretches, for fear lest they fall into their uttermost misfortune.

Such is the field in which our Gospel laborers have toiled since Autumn,—when it was warmest. It is there that we first turned our minds, where we have been making the attack; and never, for any [39] warning, threats, or evil treatment which the devil may have contrived to stir up, have we forsaken any design or lost any opportunity of serving the master who employs us.

I say nothing here of the injuries from the weather, which our workmen have been compelled to suffer during their journeys from village to village in their territory,—always traveling on foot during the Winter, laden with their little goods and chapels, through

toufiours à pied pendant l'Hyuer, chargez de leurs petites hardes & chapelles, par de petits sentiers couuerts de neige, qui difparoiffant fouuent, laiffent la perfonne dans le doute & l'incertitude des chemins, d'où s'enfuiuent des efgaremens affez ordinaires.

Mais le comble de ces difgraces eft de n'auoir aucune hofellerie pour retraite, & d'eftre contraint de chercher la cabane de quelque Sauuage qui veuille nous receuoir, ou d'ordinaire la plus grande careffe qu'on nous ait fait cette année, ont efté des reproches continuelles de la perte du pays, dont on nous tenoit la caufe; pour liët, la terre couuerte d'une mefchante efcorce; pour toute nourriture, une poignée ou deux de bled rofty, ou de farine détrempee dedans [40] l'eau, qui bien fouuent laiffent nostre faim toute entiere; & apres tout cela, n'ofer faire aucune action, non pas mefmes les plus fainctes, qui ne foit foupponnée & prife pour des fortileges: n'est-ce pas là mener une vie qui n'a rien de douceur finon la Croix de Iefus-Christ? Si nous voulions ou nous mettre à genoux, ou dire nostre Office à la lueur de cinq ou fix charbons, c'estoient iufteement là ces magies noires dont nous les faifions tous mourir. Demandions-nous le nom de quelqu'un pour l'efcrire dans le registre de nos baptifez, & n'en pas perdre la memoire, c'estoit (nous difoient-ils) pour le piquer fecrement, & defchirant par apres ce nom efcrit, faire mourir d'un mefme coup celui ou celle qui portoit ce nom là; en tout nous eftions criminels. Au refte, il a pleu à Dieu affifter les ouuriers qu'il employoit de faueurs extraordinaires, foit par un don paffager de la langue, que plufieurs ont experimenté aux occafions, entendant & parlant au delà de leur portée, foit

narrow paths covered with snow, which, frequently disappearing, leave the traveler in doubt and uncertainty as to the ways, whence ensue quite common bewilderments.

But the culmination of these misfortunes is to have no hostelry to retreat to, and to be constrained to seek the cabin of some Savage who is willing to receive us,—where, usually, the greatest affection that has been shown us this year was in the way of continual reproaches for the ruin of the country, whereof we were held to be the cause. To have, for bed, the ground covered with a sorry piece of bark; for all food, a handful or two of parched corn, or of meal soaked in [40] water, which very often leaves our hunger quite undiminished; and after all that, not to dare to do any act,—not even the most holy ones,—which is not suspected and mistaken for enchantments,—is not that leading a life which has naught of sweetness except the Cross of Jesus Christ? If we would either kneel down, or say our Office by the light of five or six coals, those were precisely these acts of black magic by which we were causing them all to die. If we asked the name of some one, in order to write it in the register of our baptized ones, and not lose memory of it, it was (they said) that we might pierce him secretly, and afterward, tearing out this written name, cause the death, by this same act, of him or her who bore that name; in everything, we were criminals. Howbeit, it has pleased God to assist the workmen whom he employed, with extraordinary favors,—either by a temporary gift for the language, which several have experienced on occasion,—understanding and speaking above their range; or by the gift of healings, which

par le don de guerifons, qui se font enfuiuies de l'usage & application du Crucifix & eauë [41] benite. Mais les souffrances endurées pour vn Sauueur crucifié sont preferables à tout cela.

Voila en general quels ont esté les trauaux & les fruicts de cette année. Deuant que ie l'explique plus en particulier, ie ne puis que ie ne remercie icy au nom des bons Anges de ce pays, Messieurs de la Compagnie de la Nouvelle France, qui vont tous les ans augmentant leurs charitez enuers ces pauvres peuples, Ils se peuuent bien affeurer qu'a proportion se trouuera vn iour augmentée la part qu'ils ont fujet de pretendre aux merites de tout ce qui se fait & se passe icy, dont ie prie Dieu de tout mon cœur de leur donner dès cette vie des gages & affeurances telles qu'ils peuuent desirer.

Ie ne diray rien icy des obligations continuelles que nous auons à Monsieur le Cheualier de Montmagny nostre gouuerneur: tout ce que i'en pourrois dire est au deffous de son merite, & des reffentimens que nous en auons. Ie prie la diuine bôté d'auoir agreables les prieres que nous nous tenõs obligez de faire pour sa fanté & prosperité; & de celle de tous [42] ceux de l'une & l'autre France, à la charité desquels cette mission du bout du monde à de si grandes & particulieres obligations.

have ensued from the use and application of the Crucifix and holy [41] water. But the sufferings endured for a crucified Savior are preferable to all that.

Such, in general, have been the labors and the fruits of this year. Before I set it forth more particularly, I can but thank here, in the name of the good Angels of this country, Messieurs of the Company of New France, who continue every year to increase their charities toward these poor peoples. They may be well assured that one day the portion will be correspondingly augmented, which they have reason to claim in the merits of all that is done and that comes to pass here,—whereof I pray God with all my heart to give them even in this life such pledges and assurances as they may desire.

I will say nothing here of the continual obligations under which we are to Monsieur the Chevalier de Montmagny, our governor: all that I could say thereof is below his merit, and the gratitude that we feel for it. I pray the divine goodness to hold agreeable the prayers which we deem ourselves obliged to make for his health and prosperity; and for that of all [42] those of either France, to whose charity this mission at the end of the world is under so great and special obligations.

CHAP. IV.

DE LA RESIDENCE FIXE DE SAINCTE MARIE.

IESCRIUOIS l'an passé que nous auions deux Residences dedans le pays des Hurons, l'une de S. Ioseph à Teanausteyé: l'autre de la Conception à Offoffane, outre cela nous estions dans le dessein d'en eriger d'autres nouvelles en quelques bourgs plus éloignez: mais depuis ayant recogneu que la multiplicité de tât de Residences estoit sujete à beaucoup d'inconueniens, & que la conuersion de ces peuples pourroit plus s'aduancer par la voye des missions, nous prîmes la resolution de réunir nos deux maisons en vne: & afin que dans la fuite des années nous ne fussions point obligez à [43] changer de lieu, comme font les Sauuages, qui transportent leur bourg d'un endroit à un autre apres huit ou neuf ans: nous choisîmes vne place, où nous iugeâmes nous pouuoir establir à demeure, d'où nous pourrions, selon que nous aurions de force en main, détacher un bon nombre de missionnaires qui s'y feroient formez, pour aller avec bien plus de liberté porter aux bourgs & nations circonuoisines le saint Nom de Nostre Seigneur.

Ce lieu est situé au milieu du pays, sur la coste d'une belle riuere, qui n'ayant pas de longueur plus d'un quart de lieuë, ioinct ensemble deux lacs, l'un qui s'étend à l'Occident, tirant un peu vers le Septentrion, qui pourroit passer pour vne mer douce,

CHAP. IV.

OF THE PERMANENT RESIDENCE OF SAINTE MARIE.

I WROTE last year that we had two Residences in the country of the Hurons,—the one of St. Joseph, at Teanausteyé; the other of la Conception, at Ossossane; besides these, we were purposing to erect other new ones in certain more distant villages. But, since then,—having ascertained that the multiplicity of so many Residences was subject to many inconveniences, and that the conversion of these peoples could be further advanced through the channel of missions,—we resolved to combine our two houses into one. And—so that in the course of years we should not be obliged to [43] change places, as the Savages do, who transfer their village from one place to another after eight or nine years—we chose a place where we judged we could settle permanently; whence we might, according as we should have a supply at hand, detach a goodly number of missionaries who would have been trained for the purpose, to go with much more liberty, and convey to the villages and surrounding nations the holy Name of Our Lord.

This place is situated in the middle of the country, on the shore of a beautiful river which, being not more than a quarter of a league in length, joins together two lakes,—one, which extends to the West, verging a little toward the North, which might

l'autre qui est vers le Midy, dont le contour n'à guere moins de deux lieuës.

Nous commençâmes dès l'Efté paſſé à nous y établir, & fur le milieu de l'Automne nous y tranſportâmes la reſidence que nous auions a Offoffane, ayant differé d'y reünir pareillement celle de ſainct Ioseph: mais dès le commencement [44] du Printemps l'infolence des Sauuages nous a obligé de le faire bien pluſtoſt que d'ailleurs nous n'auions reſolu. Et ainſi nous n'auons maintenant dans tout le pays qu'une ſeule maiſon qui fera ferme & ſtable, le voifinage des eaux nous eſtant tres-aduantageux pour ſupléer au manquement qui eſt en ces contrées de toute autre voiture; & les terres eſtans aſſez bonnes pour le bled du pays, que nous pretendons avec le temps y recueillir nous meſmes.

Il y auoit fujet d'aprehender la propoſition & ouuerture de cette affaire aux cōmunautéz des Sauuages qui en eſtoient les maîtres, mais il plut à Dieu en cela nous aſſiſter: car la propoſition fut incontinent agréée, & auſſi toſt executée, & les preſens neceſſaires à cela deliurez au temps qu'il le falloir: Si nous euſſions tardé deux heures, ie ne ſçay ſi iamais l'affaire euſt pû reüſſir.

Nous trauaillons maintenant à nous y établir, & à dreſſer quelque logement raifonnable proportionné à nos fonctions; mais cela ſe fait avec des peines qu'il feroit difficile d'expliquer, n'ayant [45] aucun ſecours ny aſſiſtance du pays, & eſtans d'ailleurs dans une diſette preſque vniuerſelle d'ouuriers & d'outils.

Nous auons donné à cette nouuelle maiſon le nom de ſaincte Marie, ou de Noſtre Dame de la Conception. Les obligations generales & particulieres que nous auons à cette grande Princeſſe du ciel & de la

pass for a fresh-water sea; the other, which is toward the South, the contour of which is hardly less than two leagues.⁸

We began to establish ourselves there as early as last Summer, and about the middle of the Autumn we moved thither the residence which we had at Ossossane, having delayed to combine with it in like manner that of saint Joseph: but, at the beginning [44] of Spring, the insolence of the Savages obliged us to do so much sooner than on other accounts we had decided to. And thus we have now in all the country but a single house which is to be firm and stable,—the vicinity of the waters being very advantageous to us for supplying the want, in these regions, of every other vehicle; and the lands being fairly good for the native corn, which we intend, as time goes on, to harvest for ourselves.

There was ground for apprehending the proposal and opening of this matter to the communities of the Savages who were the masters of it; but it pleased God in that to assist us, for the proposition was at once accepted and immediately carried out, and the presents necessary thereto delivered at the proper time. If we had delayed two hours, I know not whether the affair could ever have succeeded.

We are now laboring to establish ourselves there, and to erect some abode reasonably suitable to our functions; but that is done with pains that it would be difficult to explain,—having [45] no help or assistance from the country, and being withal in an almost universal dearth of workmen and tools.

We have given to this new house the name of sainte Marie, or Nostre Dame de la Conception. The general and special obligations that we are under to

terre, font qu'un de nos plus sensibles desplaisirs est de ne luy en pouvoir tesmoigner assez de recognoissance. Au moins pretendons nous d'oresnauant cette consolation, qu'autant de fois qu'on parlera de la principale demeure de cette mission des Hurons, la nommant du nom de sainte Marie, ce soient autant d'hommages qui luy seront rendus de ce que nous luy sommes & tenons d'elle, & de ce que nous luy voulons estre à jamais. Joint que saint Joseph ayant esté choisi pour le patron de ce pays, & en suite la premiere & principale Eglise qui se bastira dans les Hurons luy estant destinée, nous n'avons pas de prendre d'autre protectrice de nostre maison que la sainte Vierge son épouse, pour ne pas separer ceux que [46] Dieu a liez si estroittement.

C'auoit bien esté vne de nos pensées faisant vne maison à l'escart esloignée du voisinage des bourgs, qu'elle seruiroit entr'autres choses à la retraite & recollection de nos ouuriers euangeliques, qui apres leurs combats trouueroient cette solitude pleine de delices: mais jamais nous n'eussions creu que le premier à qui cette maison seruiroit pour ce fujet, deust estre un pauvre barbare, dont le genie est si fort esloigné des idées conformes à telles occupations. Ce fut Joseph Chihouatenhoua, surnommé icy par excellence le Chrestien.

A l'occasion des tempestes que nous preuoyions, nous iugeâmes à propos de le preuenir de quelque instruction plus particuliere, afin de luy fortifier le courage, comme à celuy qui deuoit seruir d'exemple à tous les autres. On luy en fit donc ouuerture, & on luy donna quelque idée des exercices spirituels. Helas! dit-il, pourquoy auez vous esté si long temps sans me faire part d'un si grand bien. J'auois eu

that great Princess of heaven and earth make it one of our keenest disappointments that we are not able to show her sufficient gratitude. At least we claim henceforth this consolation, that as often as people shall speak of the principal abode of this mission of the Hurons, calling it by the name of sainte Marie, it will be so many homages which will be rendered to her for what we are to her and hold from her, and of what we wish to be to her forever. Besides, saint Joseph having been chosen for the patron of this country,—and consequently the first and principal Church which shall be built among the Hurons being destined for him,—we ought not to have taken any other protectress for our house than the blessed Virgin, his spouse, in order not to separate those whom [46] God has bound together so closely.

It had indeed been one of our thoughts while building a house apart, remote from the vicinity of the villages, that it would serve, among other things, for the retreat and meditation of our evangelistic laborers, who after their combats would find this solitude full of delights: but never would we have believed that the first for whom this house would serve for this purpose was to be a poor barbarian, whose spirit is so far removed from the ideas answering to such occupations. This was Joseph Chihouatenhoua, surnamed here par excellence “the Christian.”

On account of the storms which we were anticipating, we judged it proper to inform him with some more particular instruction, so as to strengthen his courage, as the one who was to serve as example to all the others. We then broached the matter to him, and gave him some idea of the spiritual exercises.

mille fois la pensée de m'enquerir pourquoy vous ne m'enseigniez [47] point ce que ie voyois faire si fouuent aux deux Peres qui font en ma cabane, qui prient si long temps Dieu fans remuer les levres: ie m'en fuis retenu croyant que si vous m'en eussiez iugé capable vous me l'eussiez enseigné, & partant qu'il falloit attendre d'en estre trouué digne: deslors le temps fut pris pour ce dessein, mais des occupations extraordinaires luy suruenant les vnes apres les autres, la chose tiroit en longueur. Ce bon homme s'en apperceut, & se doutant bien de luy-mesme qu'il pourtoit y auoir de la ruse du diable, il quitte tout à l'heure mesme, abandonne entre les mains de Dieu le soin de sa famille, & en effect nous vint trouuer lors que nous l'attendions le moins. Peut-estre on fera bien aise de sçauoir quelque partie des sentimens que nostre Seigneur luy donna pendant cette sainte occupation, on verra que le S. Esprit est par tout le maistre des cœurs.

1. Toute ma vie i'ay tousiours esté occupé; si ie mourois à cette heure, quel profit m'en resteroit-il pour l'éternité, sinon du peu que i'ay fait pour le salut de [48] mon ame depuis que i'ay la foy: l'occupation que ie vais entreprendre me fera à iamais profitable, il faut donc m'y employer plus fortement que iamais ie n'ay entrepris affaire du monde.

2. Mon Dieu ie viens icy pour sçauoir vostre sainte volonté, & en resolution à quelque prix que ce soit de l'accomplir, m'en deust-il couster la vie. Si vous ne me la donnez à cognoistre, pardonnez moy mon Dieu; vn subjet à qui son Capitaine ne declare pas ses desirs, est excusable s'il ne les fait.

3. Helas que l'appuy des hommes est peu de

“ Alas ! ” he said, “ why have you been so long without imparting to me so great a good ? I had a thousand times had the thought of inquiring why you did not teach me [47] what I so often saw the two Fathers do who are in my cabin, who pray to God so long without moving their lips : I restrained myself, believing that if you had judged me capable, you would have taught me, and consequently that I must wait to be found worthy thereof.” After that, the time was taken for this purpose ; but extraordinary occupations coming upon him, one after the other, the matter dragged along. This good man perceived as much, and plainly suspecting, of his own accord, that there might be some ruse of the devil therein, he left in God’s hands the care of his family, and in fact came to find us when we were least expecting him. Perhaps one will be glad to know some portion of the sentiments that our Lord gave him during this holy occupation ; it will be seen that the Holy Ghost is everywhere the master of hearts.

1. “ All my life I have always been occupied ; if I died at this hour, what profit would there be left to me for eternity, unless from the little that I have done for the salvation of [48] my soul since I have had the faith ? The occupation which I am about to undertake will be forever profitable to me ; I must then attend to it more mightily than ever I have undertaken any business in the world.

2. “ My God, I come here to know your holy will, and resolve, whatever cost there be, to fulfill it, though it were to cost my life. Unless you give me to know it,—forgive me, my God : a subject to whom his Captain does not declare his desires, is excusable if he do not accomplish them.

chose! ceux qui m'aymoient le plus au monde, & de qui ie tiens dauantage, mon pere & ma mere font morts: Dieu feul par sa bonté m'a feruy de pere & de mere: lors que ie ne fongeois aucunement en luy, il a fongé fans cefse à moy: i'estois cōme vn enfant à la mammelle, qui mord & tormente sa mere lors qu'elle luy fait plus de bien. Ce grand Dieu à appellé du bout du monde & de delà les mers des hommes qui font venus pour moy, & pour moy quasi feul. Helas mon Dieu que vostre amour est [49] grand! me dois-je appuyer sur autre que sur vous?

4. Vn certain iour il se trouua le soir dans vne grande aridité & euagation d'esprit: quand il fut question de rendre compte de sa meditation au Pere qui le dirigeoit: Mon frere, luy dit-il, ie recognois bien que ie n'ay point d'esprit, ie n'ay point bien fait mon oraïson, ie me suis incontinent trouué au bout de mes pensées. Helas, qu'est-ce que de nostre esprit! Le Pere luy ayant demandé comment il s'estoit comporté en cette occasion; I'ay dit a Dieu, répondit-il: Helas mon Dieu ie ne suis rien, est ce à moy à vous porter quelque parole: ie viens icy pour vous entendre, parlez donc au fond de mon cœur, & dites moy, fais cela; ie le feray mon Dieu, quand i'en deurois mourir. Puis i'ay dit à la Vierge, sainte Marie mere de mon Sauueur Iesus, me voicy en vostre maison, & dans vostre Chapelle, qui m'y fera du bien sinon vous? ayez pitié de moy: ie suis icy venu pour cognoistre la volonté de Dieu, mais ie n'ay point d'esprit, & s'il parle, ie ne l'entends point. Je ne suis [50] rien, vous estes toute puissante, priez pour moy vostre fils bien-aimé Iesus. Puis ie me suis adressé aux Saints dont les reliques sont icy,

3. "Alas, how insignificant is the support of men! Those who loved me the most in the world, and from whom I derive most,—my father and my mother,—are dead; God alone, in his goodness, has served me as father and mother; when I was nowise thinking of him, he thought incessantly of me. I was like a child at the breast, which bites and annoys its mother when she is doing it most good. This great God has called from the end of the world, and from beyond the seas, men who have come for me, and for me almost alone. Alas, my God, how great is your [49] love! Shall I lean on another than you?"

4. On a certain day, he found himself at evening in a great aridity and distraction of mind; when it was a question of giving an account of his meditation to the Father who was directing him, "My brother," he said to him, "I acknowledge, indeed, that I have no sense; I have not said my prayer well,—I straightway found myself at the end of my thoughts. Alas, what is our intelligence!" The Father having asked him how he had behaved on that occasion, he answered: "I said to God, 'Alas, my God, I am nothing; is it for me to bring you any word? I come here to hear you; speak then, in the depth of my heart, and tell me, 'Do that;'' I will do it, my God, though I should die for it.' Then I said to the Virgin: 'Holy Mary, mother of my Savior Jesus, here I am in your house and in your Chapel; who will do me good if not you? Have pity on me: I have come here to know the will of God; but I have no intelligence, and, if he speaks, I do not understand him. I am [50] nothing; you are all-power-

& dont la plus grande part m'a donné bien de la peine à apporter icy haut de Kebec: Je leur ay dit, grands Saints, ie ne scay pas vos noms, neantmoins vous ne pouuez ignorer que i'ay apporté vos reliques en ce pays, ayez pitié de moy: priez pour moy vostre maistre & le mien Iesus. Par apres ie me suis fouuenu des tableaux qui sont en cette Chapelle, & ay prié les Saints qui y sont depeints, particulièrement saint Ioseph, dont ie porte le nom.

5. En la meditation du Paradis il ne voulut point s'arrester à considerer tout ce qu'on peut se figurer de beau dans le ciel: Mon Dieu, dit-il, ie ne veux pas iuger des biens que vous referuez apres cette vie à ceux qui vous seruent, car ie n'ay point d'esprit. C'est assez que vous ayez dit qu'on y feroit à tout iamais content, vous en scauez mieux les moyens que tous les hommes ne le peuuent comprendre. Si ie me representois le Paradis comme vn lieu où il y a de belles cabanes, [51] de belles robbes de castor, des cerfs & des ours à manger, ie ne vous ferois pas plus riche que les hommes: il n'y a rien de tout cela, mais il y a bien plus que tout cela, puis que les hommes & toutes leurs richesses ne sont rien à l'esgal des vostres. On me raconte mille raretez & beautez de la France, que ie ne puis comprendre, ie le croy toutefois: pourquoy ne ferois-je pas affeuré des contentemēs ineffables qu'il y a dans le ciel, quoy qu'ils surpassent mes pensées: c'est assez que vous ayez dit qu'on y fera à tout iamais content.

6. Vn iour on luy apporte vne fausse nouuelle de la maladie d'une de ses niepces. Quand bien, dit-il, ma femme & mes enfans seroient malades, ie ne partiray point d'icy que les huit iours ne soient expi-

ful: entreat your well-beloved son Jesus for me.' Then I addressed myself to the Saints whose relics are here, and the chief part of which gave me much trouble to bring up here from Kebec. I said to them: 'Great Saints, I do not know your names; nevertheless you cannot be ignorant of the fact that I have brought your relics to this country. Have pity on me; pray your master and mine, Jesus, for me.' Afterward, I remembered the pictures which are in this Chapel; and I prayed to the Saints who are depicted there,—especially saint Joseph, whose name I bear."

5. During the meditation on Paradise, he would not stop to consider everything beautiful that one can imagine to one's self in heaven. "My God," he said, "I do not desire to imagine the good things which you reserve after this life for those who serve you, for I have no sense. It is enough that you have said that we should be forever satisfied there; you know the means thereto better than all men can understand. If I fancied Paradise as a place where there are fine cabins, [51] handsome beaver skins, deer and bears to eat, I would not make you richer than men; there is nothing of all that, but there is much more than all that, since men and all their riches are nothing like yours. They tell me a thousand rare things and beauties of France, which I cannot understand, yet I believe it: why should I not be assured of the ineffable satisfactions that there are in heaven, although they surpass my thoughts? It is enough that you have said that we shall be forever contented there."

6. One day, they bring him a false piece of news,

rez: ie me console dans la creance que i'ay que Dieu voit tout ce qui se passe dans ma famille: ie n'en suis pas le chef, c'est Dieu: s'il veut que tous meurent, qui luy peut resister? ma presence leur feroit maintenant inutile: ie feray plus icy pour eux aupres de Dieu. Le diable a fait tout ce qu'il a pû pour [52] m'empescher de commencer ces exercices, il tasche maintenant à faire que ie ne les continuë pas. Ceux qui me dirigent iugeront mieux que moy s'il faut que i'aïlle assister ceux qu'on me dit estre malades.

7. Vne nuit entr'autres s'estant esueillé, il se mit en oraïson, & à considerer la prouidence de Dieu sur la conduite de la vie des hommes: que nous estions en la disposition de Dieu, comme les chiens qu'ils nourrissent sont en leur pouuoir: que comme eux quand ils ont vn ieune chien qui se fait mauuais, ils le tuent pour obuier au mal qu'il feroit deuenant plus grand: De mesme Dieu preuoyant qu'un enfant fera meschant s'il deuiant homme, le preuient de la mort, par vn effect de sa bonté, ce que les hommes ne voyent pas. Tout de mesme, quoy que nous donnions à nos chiens ce qui leur suffit pour leur nourriture, ils ne laissent pas de manger ce qu'ils trouuent, & d'en prendre où ils peuuent. Ainsi, quoy que Dieu nous donne suffisamment pour viure, iamais nous ne sommes contens: nous battons nos chiens dans ces rencontres, [53] quoy que nous les aimions: de mesme quand nous abusons des biens de Dieu, il nous chastie, & toutefois il ne laisse pas de nous aimer: mais ceux qui le seruent fidelement, Dieu les aime avec plus de tendresse qu'un pere n'aime ses enfans.

8. Il disoit souuent, ie ne crains plus du tout la

about the sickness of one of his nieces. "What though," he said, "my wife and my children were sick, I will not leave here till the eight days have expired. I console myself in the belief that God sees everything which takes place in my family; I am not the head of it, God is: if he will that all die, who can resist him? My presence would be useless to them now: I shall do more for them here, near God. The devil has done all he could to [52] hinder me from beginning these exercises; he now tries to stop me from continuing them. Those who direct me will judge, better than I, whether I must go to assist those who are reported to me to be sick."

7. One night, among others, having awakened, he proceeded to pray and to consider the providence of God over the guidance of the life of men,—that we were at the disposal of God, just as the dogs which men feed are in their power: that—just as they, when they have a young dog that is turning out bad, kill him in order to obviate the harm that he might do, becoming larger—likewise God, foreseeing that a child will be bad if he become a man, anticipates him with death, by an effect of his goodness which men do not see. Just the same, although we give our dogs what suffices them for their food, they nevertheless eat what they find, and take it where they can. Thus, although God gives us sufficient for life, we are never satisfied; we beat our dogs on these occasions, [53] although we love them: likewise, when we abuse God's favors, he chastises us, and yet he does not fail to love us; but those who serve him faithfully, God loves with more tenderness than a father loves his children.

mort, & ie remercierois Dieu si ie me voyois à la fin de ma vie, dans la ferme esperance que i'ay, que i'irois au ciel: tout de mesme ie n'apprehende plus la mort d'aucun de mes parens, pourueu qu'ils meurent en la grace de Dieu. Lors qu'une ieune femme qui demeure en la maison de son beau-pere, est invitée par son pere de venir passer quelques mois en sa maison, si c'est un homme riche & liberal, le beau-pere s'en réjouit dans la pensée qu'il a que sa bru fera bien à son aise: De mesme si quelq'un de nostre famille mouroit, i'aurois la pensée que Dieu son pere l'auroit tiré dans sa maison, ie m'en réjouirois, puis qu'elle y feroit mieux que chez moy.

9. Souuent sortant de l'oraïson il ne [54] trouuoit point de paroles pour expliquer les sentimens de son cœur, & repetoit plusieurs fois *taouskeheati iatacan*; c'est une chose estrange, mon frere. O qu'il est vray, adioustoit-il, que les hommes n'ont point d'esprit, c'est maintenant que ie commence à cognoistre Dieu. O que n'est-il cogneu! à quoy songent les hommes! & moy qui parle, où estoit mon esprit? comment se peut-il faire qu'on demeure infidele, peut-on pecher apres cela? Il offrit souuent son sang & sa vie pour la conuersion de ses compatriotes, & fit un ferme propos de ne point perdre d'occasion de parler de Dieu, & iamais ne rougir de professer ce qu'il estoit, Chretien iusques à la mort.

Les iournées luy estoient trop courtes, & souuent il demandoit s'il ne pourroit pas faire les exercices plusieurs fois l'année. En un mot il n'y a point de cœur barbare, mesme dans le plus profond de la barbarie, lors que Dieu veut en prendre la possession. Iesus-Christ n'a pas moins mérité de graces aux Sau-

8. He often said: "I do not longer fear death at all, and I would thank God if I saw myself at the end of my life, in the firm hope that I have, that I should go to heaven: in like manner, I no longer apprehend the death of any of my relatives, provided that they die in the grace of God. When a young woman who lives in her father-in-law's house is invited by her own father to come and spend some months in his house; if he is a rich and liberal man, the father-in-law rejoices in the thought that his daughter-in-law will be much at her ease. Likewise, if some one of our family died, I should have the thought that God, her father, had drawn her to his house: I should rejoice in the same, since she would be better off there than with me."

9. Often, when leaving prayer, he [54] found no words to explain the feelings of his heart, and several times repeated, "*taouskeheati iatacan*,"—"it is a strange thing, my brother." "Oh, how true it is," he added, "that men have no sense; I now begin to know God. Oh, why is he not known! what are men thinking of! and I who speak,—where was my sense? how can it be that one remains infidel: can one sin after that?" He frequently offered his blood and his life for the conversion of his fellow countrymen, and made a firm resolve not to lose the opportunity to speak of God, and never to blush for professing what he was,—a Christian, even to death.

The days were too short for him, and he often asked whether he might not make a retreat several times a year. In a word, there is no barbarian heart, even in the greatest depth of barbarism, when God wills to take possession thereof. Jesus Christ has no

uages de l'Amerique, qu'aux peuples les plus policez de l'Europe.

[55] Depuis ce temps-là nous l'auons veu croistre fenfiblemēt dans cet eſprit vrayement Chreſtien qui ſe trouuoit en la primitiue Eglife.

Vn de ſes huit iours d'exercices, pendant qu'il ſe chauffoit, vne bande de dix ou douze Sauuages des plus anciens du pays entra dans noſtre cabane ces barbares ſe mirent auſſi toſt ſur leur entretien ordinaire, que nous eſtions la ruine de leur patrie. Ce braue Chreſtien apres auoir fait vne profeſſion publique & honorable de ce qu'il eſtoit, ſe mit à leur parler ſi à propos, & avec tant de douceur & efficace, que de lous qu'ils eſtoiēt entrez, ils ſ'en retournerent agneaux: & l'un d'eux qui ne trempoit point dans ces ſentimens, mais de long temps penſoit & ruminoit les diſcours que nous allions tenant par tout de nos myſteres, gouſta de telle forte ſes paroles & ſon eſprit, qu'il le deſira entretenir en particulier, où il paſſa à trois diuers iours qu'il le reuint voir les trois & quatre heures chaque iour, ſans ſentir que le temps ſe paſſoit, tant les diſcours de ce bon Chreſtien, ou pluſtoſt le ſainct Eſprit qui parloit [56] par ſa bouche luy donnoit de ſatiſfaction.

En eſſect il ne la voulut faire plus longue, il demande le bapteſme, & donna telle ſatiſfaction qu'on ne iugea pas à propos de differer plus long-temps. Le iour fut pris a l'octaue de la feſte des Roys, qui eſtoit le lendemain de la fin des exercices de noſtre Chreſtien, & le iour de ſon depart de chez nous. Ce qui nous parut comme vne offrande de cette gentilité que Noſtre Dame faiſoit à ſon cher fils Noſtre Seigneur, pour y donner ſa benediſtion.

less merited the thanks of the Savages of America than those of the most civilized peoples of Europe.

[55] Since that time we have seen him grow perceptibly in that truly Christian spirit which was found in the primitive Church.

On one of his eight days of retreat, while he was warming himself, a band of ten or twelve Savages, of the eldest in the country, entered our cabin; these barbarians at once began their usual conversation,—that we were the ruin of their country. This worthy Christian, after having made a public and honorable profession of what he was, began to speak to them so appropriately, and with so much gentleness and effectiveness, that whereas they had come in as wolves, they returned thence as lambs; and one of them—who had no voice in those former sentiments, but had long been meditating and ruminating upon the discourses that we went about everywhere delivering on the subject of our mysteries—so relished his words and his intelligence that he desired to converse with him in private. In such talk he spent, on three several days when he came back to see him, three and four hours each day, without noticing how the time was passing; so much did the sayings of this good Christian,—or rather the holy Ghost, who spoke [56] by his lips,—give him satisfaction.

In sooth, he was not willing to make a longer story; he asked baptism, and gave such satisfaction that we did not judge it proper to put him off longer. The day was chosen on the octave of Epiphany, which was the day after the end of our Christian's exercises, and the day of his departure from us,—which appeared to us as an offering of this gentile race

Ce nouveau Chrestien nommé Louys en son baptême, est vn des bons esprits du pays, & qui nous a semblé dès la premiere fois qu'on la abordé, des plus capables de nos mysteres: f'il correspond au graces de Dieu, il est pour estre vn des pilliers de cette Eglise naissante. Ce qui nous confirme dans cette esperance, est qu'ayant repassé la vie & la conduite de cet homme, il ne s'est iamais trouué engagé dans aucune ceremonie diabolique, ny autre vice considerable, quoy qu'il passe quarante ans.

[57] Au fortir de ses exercices nostre Ioseph Chihouatenhoua se sentit pouffé à visiter quelques siens parens, en vn bourg assez proche d'icy. Le Pere le Mercier qui l'auoit assisté en ses exercices, l'accompagna aussi en ce voyage, pour le mesnager à la gloire de Dieu. Ce bon Chrestien s'y comporta avec vn esprit qui semble auoir ie ne sçay quoy de celuy des Apostres, lors qu'ils sortirent du lieu où ils auoient receu le saint Esprit.

Il commença par la visite d'vn sien frere, & apres quelques complimens ordinaires. Mon frere, luy dit-il, il est vray que ie ne suis que vostre cadet, mais il faut que vous sçachiez que la grace que Dieu m'a fait de receuoir le saint baptême, & les sentimens qu'il me donne, m'obligent de prendre la qualité d'aîné: & en cette qualité ie vous diray que deux choses m'ont amené icy; la premiere, pour vous apprendre comme vous deuez vous comporter parmy les mauuais bruits qui courent de moy dans le pays: la seconde, pour vous communiquer derechef la doctrine qu'on m'a enseignée, & vous fommer plus que iamais de penser serieusement [58] aux affaires de vostre salut. Si on a parlé de moy en mauuais termes

which Our Lady was giving to her dear son Our Lord, that he might bestow his blessing upon it.

This new Christian, named Louys at his baptism, is one of the noble spirits of the country, and seemed to us, from the first time that we accosted him, one of the best qualified for our mysteries: if he answers to the grace of God, he is likely to be one of the pillars of this rising Church. What confirms us in this hope is, that, since we have reviewed the life and the conduct of this man, he has never been found engaged in any diabolical ceremony or other notable vice, although he is past forty years.

[57] On leaving his retreat, our Joseph Chihouatenhoua felt himself impelled to visit some relatives of his, in a village quite near here. Father le Mercier, who had assisted him in his exercises, also accompanied him on this journey, in order to direct it to the glory of God. This good Christian behaved in it with a spirit which seems to possess something like that of the Apostles, when they went forth from the place where they had received the holy Ghost.

He began with a visit to a brother of his, and, after some usual compliments, said to him: "My brother, it is true that I am but your junior; but you must know that the grace which God has shown me in receiving holy baptism, and the feelings that he gives me, oblige me to assume the rank of senior; and in this capacity I will tell you that two things have brought me here. The first is, to teach you how you are to behave amid the evil reports which are current about me in the country; the second, to impart to you again the doctrine which they have taught me, and to summon you more than ever to think seriously [58] upon the business of your salva-

par le passé, il faut bien vous attendre que ce fera pis à l'aduenir, puis que ce que i'ay fait iusques à present n'est rien en comparaifon de ce que ie pretends faire d'orefnauant pour Dieu. C'est maintenant que ie commence à le cognoistre, & que ie ne desire rien espargner pour son seruice.

Ce qui me fait parler de la sorte, est que ie viens de passer huit iours avec mes freres, où i'ay appris que ie ne suis rien, & les grandes obligations que nous auons à vn Dieu Tout-puissant qui nous a tant aymé: à quelque prix que ce soit ie veux accomplir ses saintes volonte: iamais ie ne rougiray de faire profession de ce que ie suis, & l'apprehension de la mort ne me fermera iamais la bouche quand il se presentera quelque occasion de parler de ses grandeurs. Je vous dis cecy afin que vous vous disposiez à tout ce que Dieu voudra faire de moy. On vous affeurera bien-tost tout de nouveau ce dont on vous a souuent battu les oreilles, que ie suis vne des causes de la ruyne [59] du pays, que les François m'ont appris le secret, & que ie suis passé maistre en matiere de forts: D'autres vous viendrôt dire que la resolution est prise de me tuer, ou mesme que desia on m'aura fendu la teste. Escoutez paisiblement tous ces discours sans vous troubler, baiffez la teste & vous taifez, de peur que vous ne parliez mal à propos: car vous n'avez point encore d'esprit n'ayant point encore de foy. Reposez-vous, si vous pouuez sur cette pensée, que celui que ie recognois pour mon maistre disposera pour mon bien de tout ce qui me touche. Au reste ne me tenez pas en mesme rang que ceux qu'on soupçonne parmy nous estre forciers: ceux-là ont tout sujet d'estre en peine pour leur personne, estant seuls,

tion. If they have spoken of me in evil terms in the past, you must indeed expect that it will be worse in the future; since what I have done hitherto is nothing in comparison with what I intend to do henceforth for God. It is now that I begin to know him, and that I desire to spare nothing for his service.

“What makes me speak like this is, that I have just spent eight days with my brothers, where I have learned that I am nothing, and the great obligations that we are under to an Almighty God who has loved us so much. At whatever cost it be, I wish to fulfill his holy will; I will never blush to make profession of what I am, and the dread of death will never close my lips when any opportunity shall present itself for speaking of his greatness. I tell you this to the end that you may prepare yourself for everything that God shall will to do with me. They will soon assure you quite afresh,—what they have often assailed your ears with,—that I am one of the causes of the ruin [59] of the country; that the French have taught me the secret, and that I am past master in the matter of spells. Others will come to tell you that the resolution to kill me is adopted, or even that they have already split my head. Listen peaceably to all these sayings without disturbing yourself; lower your head, and be silent, lest you speak inopportunately; for you have not yet sense enough, not yet having faith. Rest, if you can, upon this thought, that he whom I acknowledge for my master will dispose, for my good, of everything which concerns me. Howbeit, do not hold me in the same rank as those who are suspected among us of being sorcerers; those have every reason to be anxious for their persons,

& n'ayant point d'autre support que le diable, qui n'a aucun pouvoir: mais moy ne penſez pas que ie ſois ſeul, i'ay pour moy & avec moy celui qui eſt tout puiffant, ſ'il me prend en ſa protection, tous les hommes, ny meſme tous les demons de l'enfer ne peuvent rien contre moy: i'ay pour moy les Anges qui ſont en plus grand nombre que tous les hommes, tous [60] les Saints de Paradis, entre leſquels il y a deſia vn bon nombre de nos compatriotes, qui prient ſans ceſſe pour moy. C'eſt cela qui m'enfle le courage: en vn mot, craignant Dieu ie ne crains rien. Enfin le pis qui me puiſſe arriuer à voſtre aduis, eſt qu'on me fende la teſte comme on fait aux forciers du pays: mais ie veux bien que vous ſçachiez que ie me tiendrois trop heureux de donner ma vie pour celui qui nous a tant aymé. Ne craignez point que noſtre famille en ſoit marquée d'aucune infamie, ſi Dieu fait la grace à noſtre pays d'embraffer la Foy ma memoire en fera honorable à toute la poſterité, & fera dit à iamais que i'auray eſté le premier qui auray mieux aimé perdre la vie que la liberté de viure ouuertement en Chreſtien. Pour vous ſi vous auiez tant ſoit peu de foy, comme vous ne manquez pas d'affection pour moy, vous vous réiouyriez à la nouuelle de ma mort, qui me mettroit ſans doute pour vn iamais en poſſeſſion de tous les biens imaginables, & vous meſme y auriez beaucoup d'intereſt: car quel bien vous puis-ie faire en cette vie? tout ce [61] que ie puis eſt de prier Dieu pour vous & voſtre famille, & vous exciter à embraffer la foy: mais c'eſt dans le ciel que ie pourray beaucoup, & qu'ayant plus de cognoiſſance de voſtre miſere, & par conſequent plus de compaſſion pour vous, ie feray plus grande inſtance

being alone, and having no other support than the devil, who has no power. But do not think that I am alone; I have for me and with me the one who is all-powerful: if he take me into his protection, all men, and even all the demons of hell, can do nothing against me. I have on my side the Angels, who are in greater number than all men, and all [60] the Saints of Paradise, among whom there are already a good many of our fellow countrymen, who are ceaselessly praying for me. That is what swells my courage; in a word, fearing God, I fear nothing. Finally, the worst that can happen to me, in your opinion, is that they may split my head, as they do to the sorcerers of the country; but I would have you know, indeed, that I should account myself too happy to give my life for the one who has loved us so much. Do not fear that our family will be marked by any infamy thereby; if God does the favor to our country to have it embrace the Faith, my memory will be honorable to all posterity, and it will be said forever that I shall have been the first who preferred losing life to losing the liberty of living openly like a Christian. As for you, if you had even but a little faith, since you are not wanting in affection for me, you would rejoice in the news of my death, which would no doubt place me forever in possession of all good things conceivable, and you yourself would have much interest therein: for what good can I do you in this life? All [61] that I can do is to pray to God for you and your family, and urge you to embrace the faith; but in heaven I shall be able to do much; and, having more knowledge of your misery and consequently more compassion for you, I will use greater urgency with

aupres de Dieu, pour vous obtenir la grace de recognoistre vostre malheur.

Ce Sauvage escouta ce discours sans dire vn seul mot, & demeura dans vn estonnement incroyable voyant son frere luy parler d'un langage incogneu. Toute sa responce fut qu'en effect on ne parloit dans les festins & les assemblées que de luy & des François, que les affaires s'alloient aigrissant de plus en plus, & que les desseins sembloient estre tout formez de s'en deffaire. Nostre Chrestien ne luy respondit autre chose sinon qu'il ne s'en mist pas en peine, que sa vie & la nostre estoient entre les mains de Dieu.

Puis se tournant vers tous ceux qui estoient là dans la cabane, il continuë vne bonne partie de la nuit à les instruire des choses de nostre foy, tantost leur [62] parlant des beautez ineffables du Paradis, puis des effroyables tourmens de l'Enfer. Il adresseoit plus ordinairement la parole à son frere, sans le laisser de battre ce cœur plus dur que la pierre. En fin voyant qu'il ne pouuoit tirer de luy aucune bonne parole: Mon frere, ie recognois bien, luy dit-il, que vous ne faites pas beaucoup d'estat de ce que ie vous enseigne, vn iour viendra que vous regretterez de n'en auoir pas fait vostre profit: Nous sommes comme des enfans pendant cette vie, nous sommes sans esprit, nous n'estimons que des passetemps inutiles; & sur tout ceux qui n'ont pas encore la foy, ny receu le baptême, n'ont non plus de raison que des enfans. C'est alors que nous deuieudrons grâds, & que nostre esprit s'ouurira quand nostre ame sera separée du corps: mais las il fera trop tard! Vous m'escoutez comme vn homme à demy endormy, ou qui a l'esprit ailleurs: vous estes encore enfant tandis que vous

God, in order to obtain for you the grace of recognizing your misfortune."

That Savage listened to this speech without saying a single word, and remained in an incredible astonishment, hearing his brother speak to him in unknown terms. His whole answer was that, in fact, they talked at the feasts and the assemblies of nothing but him and the French; that matters were becoming more and more exasperating; and that plans seemed to be completed for getting rid of them. Our Christian answered him nothing else, except that he should not be anxious,—that his life and ours were in the hands of God.

Then, turning toward all those who were there in the cabin, he continues a good part of the night instructing them in the things of our faith,—now [62] speaking to them of the ineffable beauties of Paradise, then of the awful torments of Hell. He most commonly addressed his remarks to his brother, without growing weary of striking that heart, harder than stone. Finally, seeing that he could draw no good word from him, he said: "My brother, I plainly discern that you do not make much account of what I teach you; a day will come when you will regret not to have made your profit thereof. We are like children, during this life; we are without understanding, we esteem only useless pastimes,—and especially those who have not yet the faith, nor have received baptism, have no more judgment than children. It is then that we shall become grown, and our minds will unfold, when our souls shall be separated from the body: but alas, it will be too late! You listen to me like a man half asleep, or who has his mind elsewhere: you are still a child, as long as

vous amusez apres vos songes & autres superstitiõs du pays. O malheureux frere, luy disoit-il d'vn autre ton, si Dieu n'a pitié de toy, tu [63] viuras iufques à la mort dans l'enfance, tu ouuriras pour lors les yeux à ton malheur, tu feras dans le repentir de n'auoir pas presté l'oreille, & donné tout ton cœur aux veritez que les François viennent icy nous enseigner: mais ce repentir fera sans remede, & le malheur qui t'accueillera te rendra miserable pour vn iamais. Mon frere ie m'affeure que tu ferois estat de mes dernieres paroles si i'estois à l'article de la mort; au reste voila ce que ie te dirois. Il n'y a qu'vn seul maistre de tout le monde, ceux qui le seruent feront à iamais bien-heureux, ceux qui l'offensent & ne luy obeïssent pas, seront bruslez apres leur mort dans les Enfers: choisis l'vn de ces deux, ou vn bon-heur, ou vn mal-heur eternal. Voila ce que ie te dirois si i'estois sur le poinct de mourir. Mais en fin il faut que tu sçaches le fond de mes sentimens; tandis que tu feras esclau du diable ie ne te regarderay pas comme mon frere, mais comme vn estranger, duquel ie dois estre separé pour vn iamais; car le peu de temps que nous auons à viure ensemble n'est pas considerable; ceux [64] qui m'ont enseigné sont proprement mes freres, & ie ne tiens pour mes parens que ceux qui ont renoncé au diable & receu le saint Baptesme. C'est avec ceux-là que ie viuray eternellement bien-heureux dans le Ciel, ce sont ceux-là que veritablement i'appelle mes freres: si nous n'auons la Foy, nous ne sçauons ce que c'est que nous entreaymer, il n'y a que les Chrestiens qui iouïssent de cette douceur en cette vie. Ce fut vne chose qui me toucha bien sensiblement estant à Kébec, & si ie n'eusse

you amuse yourself with your dreams and other superstitions of the country. O unhappy brother," he said to him in another tone, "unless God take pity on thee, thou [63] wilt live in childhood till death. Thou wilt then open thine eyes to thy misfortune; thou wilt repent not having listened and given thy whole heart to the truths which the French come here to teach us; but this repentance will be without a remedy, and the misfortune which will greet thee will render thee miserable forever. My brother, I am assured that thou wouldst make account of my last words, if I were at the point of death; howbeit, this is what I would say to thee. There is but one sole master of all the world; those who serve him will be forever happy; those who offend him and do not obey him will be burned after their death, in Hell; choose one of these two,—either an eternal happiness, or an eternal woe. That is what I would say to thee, if I were on the verge of dying. But finally, thou must know the substance of my thoughts; as long as thou shalt be the devil's slave, I will not regard thee as my brother, but as a stranger, from whom I am to be separated forever; for the little time that we have to live together is not considerable. Those [64] who have taught me are properly my brothers, and I regard as my relatives only those who have renounced the devil, and received holy Baptism. Those are the ones with whom I shall live eternally blessed in Heaven; those are the ones whom I truly call my brothers. If we have not the Faith, we know not what it is to love one another; it is only the Christians who enjoy that pleasure in this life. It was a thing which very sensibly touched me when

appris de longue main l'estroite amitié qui est entre les Chrestiens, ie me fusse persuadé que tous les François de Kébec n'eussent esté qu'une mesme famille, tant ils s'entre-ayment & s'entre-cheriffent, Ie me trouuay à l'arriué d'un vaisseau, ie ne vis iamais telle réjouissance, & tant de tesmoignages d'amitié, & toutesfois plusieurs ne s'estoient iamais veus ny cogneus que dans ce rencontre. Mais ce qui m'estonna est ce que i'ay desia raconté cent fois, ce fut de voir de sainctes filles habillées de noir, foibles de complexion, qui n'ont quitté la France & passé la mer [65] qu'en nostre consideration, dont les vnes prirent en leur maison de petites filles Montagnaises, les habillerent à la Françoisise, les faisoient mager avec elles pour les instruire & leur apprendre à cognoistre Dieu: les autres font venuës pour auoir soin des malades, tandis que ie fus à Kébec elles prirent le soin de quatre ou cinq Montagnaises bien malades, les retirerent en leur maison, leur donnerent de bonnes couuertures pour se couvrir, les veilloient les nuicts entieres, & leur donnoient toutes les douceurs qu'ils eussent pû souhaiter. Ha! que nous sommes bien esloignez de cette amitié.

Ce bon Chrestien ne pouuoit finir, & ne se laissoit point de dire des merueilles de nostre foy: mais il est bien vray que *Spiritus ubi vult spirat*; car ny son frere, ny les autres n'estoient guere bien disposez à faire profit de ces bons discours. Aussi leur dit-il, que nous ne pretendions point faire des Chrestiens par force, que Dieu ne nous auoit enuoyez icy que pour leur faire voir leur miserable condition, & leur descouurir ces belles veritez; que c'estoit à eux à voir ce qu'ils auoient à [66] faire, que la perte en

I was at Kébec; and if I had not learned long ago of the intimate friendship which exists between the Christians, I should have persuaded myself that all the French of Kébec had been but one and the same family,—so much do they love and cherish one another. I happened to be there at the arrival of a vessel; I never saw such rejoicing and so many demonstrations of friendship; and yet, several had never seen or known one another except at this meeting. But what astonished me is that which I have already related a hundred times,—namely, to see holy maids dressed in black, of frail constitution, who left France and crossed the sea [65] only in our interest. Some of these took into their house little Montagnais girls, dressed them in the French style, and had them eat with them, in order to instruct them, and to teach them to know God; the others came to take care of the sick. While I was at Kébec, they took care of four or five Montagnais women, very sick; they withdrew them to their house, gave them good blankets to cover themselves with, watched over them whole nights, and gave them all the delicacies they could have desired. Ah! but we are very far from such friendship!”

This good Christian could not finish, and was not weary of telling the wonders of our faith: but it is very true that *Spiritus ubi vult spirat*; for neither his brother nor the others were at all well disposed to profit by these good discourses. Accordingly he told them that we were not intending to make Christians by force; that God had sent us here only to cause them to see their miserable condition, and to discover to them these beautiful truths; that it was for them to

tomberoit sur eux s'ils negligeoient la visite de Dieu.

Le lendemain il alla dans quelques autres cabanes, où ayant trouué vne assemblée de plusieurs anciens, il leur parla avec vn ascendant que l'esprit de Dieu luy donnoit. Tous admiroient son eloquence; (car il parloit les heures entieres dans vn air qu'ils n'auoient iamais veu.) La verité & la raison, leur dit-il, ne se trouue que dans la foy; ie ne suis qu'un enfant, & ferois vn superbe si i'entreprendois de moy-mesme de vous conuaincre: ce n'est pas de moy que ie parle, c'est le maistre que ie fers qui me donne les pensées, & me rend eloquent à soutenir sa cause. Ces vieillards luy firent quantité de questions, il satisfit à tous leurs doutes. En fin vn de la troupe leuant vn peu plus haut sa voix: Il est vray, luy dit-il, que ce que les François t'ont enseigné est raisonnable, ie ferois bien d'aduis que nous nous fissions tous Chrestiens comme toy; mais c'est à nostre Capitaine à parler là dessus, c'est luy qui manie les affaires. Vrayment, repliqua-il, vous auez moins d'esprit que des enfans, si vos [67] Capitaines se damnent, voulez vous vous damner avec eux; vn enfant s'enfueroit qui verroit tous les Capitaines brusler au milieu des flammes. Qui de vos Capitaines vous a iamais appris à bien viure? qui d'eux a defendu le larcin ou l'adultere? tant s'en faut, ils sont plus larrons & impudiques que les autres. Il les confondit là dessus, & les contraignit d'aduouer qu'ils estoient sans esprit. Apres tout, le Pere le Mercier, auquel apres son retour ie recommanday d'escrire tout cecy, puis qu'il y auoit assisté, m'affeura que les paroles qui fortoient toutes de feu de la bouche de ce Chrestien, estoient receuës dans des cœurs plus froids que des marbres: mais

see what they had to [66] do; that the loss would fall upon them if they neglected God's visitation.

The next day, he went into some other cabins, where having found a concourse of several elders, he spoke to them with a superiority that the spirit of God gave him. All admired his eloquence (for he spoke whole hours with an air which they had never seen). "Truth and reason," he told them, "are found only in the faith; I am but a child, and should be an arrogant fellow if I undertook by myself to convince you: it is not by myself that I speak; the master whom I serve gives me thoughts, and renders me eloquent in maintaining his cause." Those old men put many questions to him; he satisfied all their doubts. Finally, one of the company raising his voice a little higher, said to him: "It is true that what the French have taught thee is reasonable,—I would be quite in favor of our all becoming Christians like thee; but it is for our Captain to speak in that matter, he is the one who manages our affairs." "Truly," he replied, "you have less understanding than children; if your [67] Captains are damned, do you wish to be damned with them? A child would flee, who would see all the Captains burn in the midst of the flames. Which of your Captains has ever taught you to live well? who of them has forbidden theft or adultery? Far from it; they are more thievish and indecent than the others." He confounded them therein, and constrained them to avow that they were without sense. After all, Father le Mercier—whom after his return I directed to write all this, inasmuch as he had been present—assured me that the words which issued all on fire from the lips of this Christian were received in hearts

c'est vne semence que le sainct Esprit fera germer quand il luy plaira.

Ce premier effect des exercices spirituels de ce bon Sauvage fut fuiui de plusieurs autres, qui se verront en leur lieu.

colder than marble: but it is a seed which the holy Ghost will cause to sprout when he pleases.

This first effect of the retreat of this good Savage was followed by several others, which will appear in their place.

[68] CHAP. V.

DE LA MISSION DE SAINTE MARIE AUX ATARON-
CHRONONS.

CETTE maison de sainte Marie ne porte pas seulement la qualité de Residence, mais encore de Mission, comme ayant quatre bourgs dependans du foin & de la culture de ceux qui y font leur demeure. Ces quatre bourgs font sainte Anne, S. Louys, S. Denys, & S. Iean, le nombre des ames peut arriuer à quatorze cens.

Le bourg de sainte Anne fut le premier qui nous donna de l'exercice, ayant esté tout le premier affligé de la maladie. Il pleut à Dieu nous donner cette benediction que pas vn presque n'y mourut sinon baptisé, ou instruit suffisamment pour iouir de ce bon-heur. Ce ne fut pas sans effuyer beaucoup de disgraces qu'on emporta cet aduantage: car comme les baptêmes n'eurent pas le succez que plusieurs [69] auoient pretendu de rendre la santé du corps, ils furent bien tost décriez, & le bruit fut incontinent respendu que cette eau sacrée du baptême estoit mortelle à ceux qui en estoient lauez.

En fuite de cela les cabanes de plusieurs nous furent fermées, on nous regarde comme portans le malheur du pays, on nous menace & on nous dit tout haut que iamais forcier Huron n'auoit esté tué, qui en eust donné plus d'occasion que nous. Nonobstant nous fuiuons nostre pointe, gagnant tousiours quel-

[68] CHAP. V.

OF THE MISSION OF SAINTE MARIE TO THE ATARONCHRONONS.

THIS house of sainte Marie bears not only the character of a Residence but also of a Mission, as having four villages depending on the care and the attention of those who make their abode in it. These four villages are sainte Anne, St. Louys, St. Denys, and St. Jean; the number of souls may reach fourteen hundred.⁹

The village of sainte Anne was the first which gave us exercise,—having been the very first afflicted with the disease. It pleased God to give us this blessing, that almost no one died in it, except baptized, or sufficiently instructed to enjoy this good fortune. It was not without experiencing many humiliations that we gained this advantage; for, as the baptisms had not the result which many [69] had claimed,—the restoration of bodily health,—they were soon denounced, and the report was immediately spread abroad that this sacred water of baptism was fatal to those who were bathed with it.

In consequence of that, the cabins of many were closed to us; they regard us as bringing disaster to the country; they threaten us, and tell us aloud that never had a Huron sorcerer been killed who had given more occasion for it than we. Nevertheless, we follow up our point, continually gaining some

que ame à Dieu, & nous voyons fenfiblement que Dieu s'en mefle.

On nous chaffe d'une cabane où nous voulõs baptifer vn malade, nous entrons en vne autre voisine: incontinent le malade que nous cherchiõs, par ie ne fçay quel accident eft tranfporté d'une maifon à l'autre, on l'apporte où nous fommes, il y a tout loisir de l'inſtruire, on le baptife, il meurt, & s'en va dans le Ciel.

Vn enfant de trois ans qu'on auoit porté à la peſche, y eft faiſi de maladie, on le rapporte par canot, il aborde au pied de noſtre maifon: vn de nos Peres [70] trouue là par vn heureux rencontre lors qu'on deſcharge cét enfant, il ſe doute bien que c'eſt fait de ſa vie; il ſe baiſſe, prend de l'eau au lac & le baptife. Ce petit innocent n'eſt pas pluſtoſt enfant de Dieu qu'on l'enleue de là, il eſt porté dans vne cabane du village prochain, qui nous eſt interdite, le lendemain il eſt entre les Anges.

Les autres bourgs de cette miſſion vn peu plus éloignez nous donnerent bien-toſt apres aſſez de peine, la maladie n'ayant pas tardé long-temps à s'y reſpandre: mais le maiſtre qui nous employe continuë de nous aſſiſter.

Vn de nos Peres faiſant la viſite au bourg de ſainct Iean, trouue ſans y penſer au fonds d'une cabane vn grand homme, affreux au poſſible, tout couuert de verole, aſſis ſur ſon ſeant: Approche ie te prie, mon frere, ſ'eſcria le malade, & donne moy de l'eau: Le Pere ſe perſuadant que le malade deſiraſt d'une certaine eau deſtrempée dans deux ou trois grains de raiſin, ou dans vn peu de ſucre, dont quelquesfois nous donnons aux enfans pour prendre l'occafion de

soul to God; and we plainly see that God takes part with us.

They expel us from a cabin in which we wish to baptize a sick man. We enter another, near by; straightway the patient whom we were seeking is removed,—by I know not what accident,—from one house to the other; they bring him where we are. There is complete leisure to instruct him; we baptize him; he dies, and goes thence to Heaven.

A child of three years, who had been carried to the fishery, is seized with sickness; they bring him back by canoe. He lands at the foot of our house; one of our Fathers [70] happens, by a fortunate accident, to be there when they set this child ashore; he suspects, indeed, that it is over with his life; he stoops down, takes water from the lake and baptizes him. This little innocent is no sooner a child of God than they take him away from there; he is carried into a cabin in the next village, which is forbidden to us: the next day, he is among the Angels.

The other villages of this mission, a little more distant, soon afterward gave us a good deal of trouble, the disease having not long delayed to spread thither; but the master who employs us continues to assist us.

One of our Fathers, making his visit to the village of saint Jean, finds unawares in the middle of a cabin a tall man, utterly hideous, entirely covered with sores, and in a sitting posture. “Come here, I beg you, my brother,” exclaimed the sick man, “and give me some water.” The Father, persuading himself that the sick man desired some water flavored with two or three grapes, or with a little sugar, which we sometimes give the children in order to obtain opportunity to [71] baptize them, produces

les [71] baptifer; tire quelques grains de raifin pour les mettre dans l'eau: Non, non, dit ce barbare, ce n'est pas là l'eau que j'entends. Je te parle de celle qui efface tous les pechez, & qui empesche d'estre brulé dans les enfers: Tres volontiers; mais il faut croire auparavant, & detester de tout ton cœur les pechez de ta vie passée. Enseigne moy, replique ce pauvre homme, il n'y a rien que ie ne fasse. Quel plaisir de parler à vne ame que Dieu luy mesme nous dispose? Ce bon Catechumene est aussi tost Chretien, & benist Dieu d'auoir receu le saint Baptesme. Au reste, adjousta-il, il faut que tu sçache, mon frere, ce qui me fait mourir: ce n'est pas la verole dont tu me vois couuert: mais deux coups de cousteau que par desespoir ie me suis enfoncé dans le ventre, & vne alaisne que j'ay aualée, voyant que les medecins du pays & nos magiciens ne me donnoient aucun contentement: i'en demande pardon à Dieu, & d'oresnauant j'attendray de sa main souveraine tout ce qu'il luy plaira ordonner de ma vie. Le Soleil n'estoit pas couché qu'il mourut. N'auons nous pas fujet [72] de croire qu'il benit maintenant les misericordes de Dieu.

Mais cette bonté infinie nous paroist bien plus adorable quand quelquesfois elle nous amene sans que nous allions les chercher, ceux qu'elle ne veut pas perdre au moment de leur mort, quoy que toute leur vie ils n'ayent rien fait que l'offenser.

Il y a quelques iours qu'un ieune homme de saint François Xavier entra de grand matin dedans nostre cabane, il estoit venu d'un pas ferme, & chantant comme ceux qui vont à la guerre: A peine est-il assis que le cœur luy manque, il tombe à terre & ne peut pas se releuer: Nous croyons ou qu'il fasse le fol,

some grapes to put them in the water. "No, no," said this barbarian, "it is not that water which I mean. I speak to you of the kind that effaces all sins, and that prevents us from being burned in hell." "Most willingly; but you must first believe, and detest with all your heart the sins of your past life." "Teach me," this poor man answers; "there is nothing that I will not do." What pleasure to speak to a soul which God himself prepares for us! This good Catechumen is at once a Christian, and blesses God for having received holy Baptism. "Moreover," he added, "you must know, my brother, what is making me die; it is not the smallpox with which you see me covered, but two stabs with a knife that in despair I have thrust into my belly, and an awl that I have swallowed,—seeing that the physicians of the country, and our magicians, gave me no satisfaction. I ask pardon of God, and henceforth I will await from his sovereign hand all that he shall please to ordain for my life." The Sun had not set when he died. Have we not reason [72] to believe that he now blesses the mercies of God?

But this infinite goodness appears to us much more adorable when it sometimes brings to us, without our going to seek them, those whom it wills not to destroy at the moment of their death, though in all their life they have done nothing but offend it.

Some days ago, a young man from saint François Xavier entered our cabin early in the morning; he had come with a firm step, and singing like those who go to war. Hardly is he seated when his heart fails him; he falls to the ground and cannot rise again. We suppose that he is either acting the lunatic, or that he is one; we try to put him out; he

ou qu'il le foit: nous le voulons mettre dehors, il nous prie doucement d'attendre. Les yeux luy roüillent en teste, l'escume luy vient à la bouche, nous ne fçauons que veulent dire ces fymptomes, nous luy demandons fon nom, d'où il eft, & quels font fes parens, pour les aller querir: à cela il respond: mais las! adjoufta-il, ie feray mort auant qu'ils viennent: feulement donnez leur cela, dit-il, tirant [73] de fon fac à petun vn morceau de racine. Nous ignorons ce qu'il pretend: toutesfois vn de nos Peres part en hafte pour aller querir les parens: à peine auoit-il trauerfé la moitié de la largeur du lac, dont les glaces estoient encores affez fermes, qu'il rencontra çà & là quelques Sauuages qui pefchoient: il dit à celuy qui estoit le plus proche, qu'un tel ieune homme du bourg prochain estoit bien malade dedans nostre maison, & en mefme tēps luy prefente ce morceau de racine: celuy-cy le met en la bouche, & fans faire autre refponfe au Pere, il s'efcrie à fes camarades, Vn tel eft mort, il a mangé de l'aconit: allōs querir fon corps. Ils quittent là leur pefche, accourent en hafte: mais le Pere tafche à les preuenir, il vient courant tout hors d'haleine, & s'efcriant qu'on euft au pluftoft à baptifer cēt homme, qu'il auoit mangé du poison. Ce fut vn grand bon-heur [pour] luy qu'on y auoit vn peu auparauant mis ordre: car tandis que le Pere alloit, le malade nous auoit dit que c'estoit du poison qui le faisoit mourir: là deffus on l'auoit instruit & heureusement difposé à receuoir le [74] fainct Baptefme. On acheuoit le coup de fon falut, lors que ces barbares arriuerent en foule, le mirent fur vne claye pour le traifner fur les glaces du lac, & le mener en fa maison, mais hélas! il se mist bien toft à

gently begs us to wait. His eyes roll in his head, the foam comes to his mouth; we know not what these symptoms mean. We ask him his name, where he is from, and who are his relatives, that one may go and fetch them: to that he answers, but "Alas!" he added, "I shall be dead before they come; only give them that," he said, drawing [73] from his tobacco pouch a piece of root. We are ignorant of his meaning: nevertheless, one of our Fathers leaves in haste to go and fetch his relatives; hardly had he crossed half the width of the lake, on which the ice was still quite firm, when he met here and there some Savages who were fishing. He said to the one who was nearest, that such a young man from the next village was very sick in our house, and at the same time hands him the piece of root. This man puts it to his lips, and without making other answer to the Father, exclaims to his comrades: "Such a one is dead,—he has eaten aconite; let us go and get his body." They leave their fishing there, they run in haste; but the Father tries to anticipate them,—he comes running, all out of breath, and exclaiming that we must baptize this man as soon as possible,—that he had eaten poison. It was a great good fortune for him that we had arranged for that a little beforehand, for, while the Father was on his way, the sick man had told us that poison was causing his death; thereupon we had instructed him, and happily disposed him for receiving [74] holy Baptism. We were completing the act of his salvation, when those barbarians arrived in a crowd, and put him on a hurdle to draw him over the ice of the lake, and convey him to his house; but alas! he soon began to vomit even blood, and sud-

vomir iufques au fang, & mourut incontinent dans le chemin. Le tout ne dura pas vne heure. Cecy arriua le 21. de Mars, iour de S. Benoit. Pouuoit on rencontrer vn nom plus conuenable pour luy donner en fon Baptesme, puisque la benediction du ciel tomba fi à propos fur luy.

Ce font là des victoires remportées deffus les demons: mais ce n'est pas fans bien combattre: il faut fouuent fouftenir des attaques & des blaſphemes contre la Foy de Ieſus-Chriſt, & contre nous qui la preſchons.

Vn nommé Ofcouenrout, des principaux capitaines de la nation des ours, ayant fait rencontre du Pere le Mercier dans vne des cabanes du bourg de ſainct Louys, où le Pere faifoit ſes viſites, ne l'eut pas pluſtoſt apperceu qu'il entre dans vne manie qui le rendit plus ſemblable à vn poſſédé qu'à vn homme en [75] colere. Ce mal-heureux à vne langue des plus perçantes qui ſoient dans le païs: mais ſi iamais il fut eloquent, il le fit paroître dans le diſcours qu'il tint alors, nous faiſant les reproches de toutes leurs miſeres, d'un ton & d'un accent plein de furie. Apres tout, il prend un tison ardent de feu, & s'approchant du Pere: Refous-toy, luy dit-il, à ne pas partir de la place, aujourd'huy tu ſeras brûlé. Le Pere, qui auoit la langue à commandement, & le courage meilleur que ce mal-heureux, leue ſa voix plus haut que luy: Ce n'est pas là, dit-il, ce que ie crains, ma vie ne deſpend pas de toy, mais du Dieu que les croyans adorent, qui eſt le maître de ta vie autant que de la mienne: ſ'il permet aux demons d'enfer de ſe ſeruir de ta main pour faire ce coup, pour moy ie ne puis faire un plus heureux ren-

denly died by the way. It all lasted not an hour. This happened on the 21st of March, day of St. Benoist. Could one hit upon a more suitable name to give him at his Baptism, since the blessing of heaven fell so timely upon him?

Those are victories gained over the demons: but not without stout fighting; it is often necessary to sustain attacks and withstand blasphemies against the Faith of Jesus Christ, and against us who preach the same.

A certain Oscouenrout, of the principal captains of the nation of the bear,—having met Father le Mercier in one of the cabins of the village of saint Louys, where the Father was making his visits,—had no sooner perceived him than he fell into a frenzy which rendered him more like one possessed than a man in [75] anger. This wretch has one of the sharpest tongues in the country: but, if ever he were eloquent, he showed it in the speech that he then made — reproaching us for all their miseries, in a tone and with an accent full of fury. After all, he takes a glowing firebrand, and approaching the Father, says to him: “Resolve not to leave the place; to-day thou wilt be burned.” The Father, who had his tongue at command, and better courage than this wretch, raises his voice higher than he. “That,” he said, “is not what I fear; my life does not depend on thee, but on the God whom the believers adore, who is the master of thy life as much as of mine. If he allow the demons of hell to use thy hand to deal this blow, for my part I cannot find a happier encounter; but as for thee, thou wilt forever bear,—thou and all thy posterity,—shame and confusion on your faces.” At the same time, God gave the Fa-

contre: mais quand à toy tu en porteras à tout iamais toy & toute ta pofterité la honte & la confufion fur le vifage. En mefme temps Dieu donna la penfée au Pere, que la meilleure façon de coniurer cette tempefte feroit de prefcher, y ayant là vne grande affemblée. Il pleuft à Dieu [76] par la force de fon difcours abbatre cét efprit orgueilleux, qui depuis ne parla plus: & le Pere apres auoir fait ce qu'il pretendoit en cette cabane s'en alla acheuer le refte de fes vifites, où par tout il fut receu avec admiration de ce qu'il eftoit encore en vie, le bruit ayant courut que s'en eftoit fait, & qu'on auoit brûlé & fendu la tefte à la robbe noire.

Sans doute nous auons tout fujet au milieu de ces peuples barbares, de chanter: mais d'un accent remply de ioye, ce Pfeaume du Prophete: *Quare fremuerunt gentes & populi meditati funt inania*: car Dieu diffipe leurs efforts, va fe moquant de leurs confeils, & y jettant la confufion lors qu'ils concluent plus fortement noftre ruyne.

Il n'y a que deux mois qu'on tint vn confeil general du pays au mefme bourg de fainct Louys, nos vies y furent puiffamment balottées l'efpace d'une nuit entiere: (car c'eft le temps de leurs confeils, eft-ce merueille que les efprits des tenebres y prefident) la plupart concludoient à la mort, & le plus promptemēt, difoient-ils, ce fera le meilleure vne feule [77] nation y refifta, faifant voir les confequences de cette refolution qui alloit à la ruine de la patrie: les efprits fe mutinent à cette oppofition: ceux qui tenoient pour nous fe voyant les plus foibles, faifons donc mourir les François, difent-ils, puis que vous le voulez, mais que ceux qui pourfuiuent fi

ther the thought, that the best way to exorcise this storm would be to preach,—there being a great assembly there. It pleased God, [76] by the force of his remarks, to abase that haughty spirit, which then spoke no more; and the Father, after having done what he was intending to do in this cabin, went on to finish the rest of his visits, wherein he was everywhere received with wonder because he was still alive,—the rumor having circulated that it was all over with him, and that they had burned the black gown and split his head.

No doubt we have every reason, in the midst of these barbarous peoples, to sing,—but with an accent filled with joy,—that Psalm of the Prophet: *Quare fremuerunt gentes, et populi meditati sunt inania*; for God scatters their efforts, and continues to mock their counsels, and cast confusion upon them, when they most strongly resolve upon our ruin.

Only two months ago, they held a general council of the country, at the same village of saint Louys; our lives were vigorously tossed about there, for the space of a whole night (for this is the time of their councils,—is it a wonder that the spirits of darkness preside there?); most of them resolved upon death, “And the more promptly,” they said, “the better it will be.” A single [77] nation resisted, showing the consequences of this resolution, which tended to the ruin of the country. Minds rebel against this opposition: those who were on our side, seeing themselves the weaker, say, “Let us then put the French to death, since you wish it; but let those who so eagerly prosecute this affair, themselves begin the execution thereof: we can well clear ourselves from it.” Thereupon they all send back the ball to one

viuement cette affaire en commencēt eux-mesmes l'exécution, nous sçaurons bien nous en purger. Là deffus ils se renuoyent tous l'estœuf l'un à l'autre, pretendant que ce n'est pas à eux à commencer: les heures entieres se coulent en ce debat. Vn ancien qui a de l'affection pour nous prend la parole, apres s'estre teu bien long-temps: Pour moy, dit-il, ie suis d'aduis que nous commencions par nous mesmes, nous sommes affeurez qu'il y a parmy nous grand nombre de forciers, ceux-là continueroient à nous faire mourir, quand bien nous aurions massacré toutes les robbes noires: faissant vne exacte recherche de ces mal-heureux qui nous enforcellent, puis quand ils seront mis à mort, alors si le cours de la maladie ne cessoit pas, nous aurions occasion de tuer les François, & [78] esprouuer si leur massacre arresteroit le mal. Cette pensée pour ce coup arresta l'exécution de leur mauuais deffein.

Le diable se mesle bien auant dedans ces parties, puis que c'est luy qui y perd dauantage.

A ce propos ie raconteray vne chose qui nous estonna il y a quelque iours. Le P. Pierre Pijart estant en dispute dans le bourg de fainct Iean auec vn vieux Magicien du pays: Ce barbare s'estant mis en colere, le menace que nous pouuions bien nous refoudre à mourir, & que desia Echon (c'est le Pere de Brebeuf) estoit frappé de maladie. Le Pierre Pijart se mocque de ce vieillard, n'y ayant pas trois heures qu'il auoit laissé le Pere de Brebeuf à la maison de S. Ioseph en fort bonne fanté. Le Magicien luy repart, tu verras si ie suis menteur, ie t'en ay assez dit. En effect le Pere Pijart s'en estant retourné le mesme iour à S. Ioseph, esloigné de deux bonnes lieuës, trouue le

another, pretending that it is not for them to begin; whole hours elapse in this debate. An elder who is favorable to us begins to speak, after having long been silent. "As for me," he said, "I am of the opinion that we begin with ourselves; we are assured that there are a great many sorcerers among us,—those would continue to cause us to die, even though we should have massacred all the black robes. Let us make a strict investigation of those wretches who bewitch us; then, when they shall have been put to death, if at that time the course of the disease does not cease, we will have reason to kill the French, and [78] to prove whether their massacre will stop the trouble." This thought for the time stopped the execution of their evil purpose.

The devil intrudes very far in these proceedings, since it is he who loses most in them.

In this connection, I will relate a thing which astonished us some days ago. Father Pierre Pijart having a dispute, in the village of saint Jean, with an old Magician of the country, this barbarian, having become angry, threatens him that we might surely make up our minds to die, and that already Echon (Father de Brebeuf) was stricken with disease. Father Pijart laughs at this old man,—it not being three hours since he had left Father de Brebeuf at the house of St. Joseph, in very good health. The Magician answers him: "Thou wilt see whether I am a liar; I have told thee enough." In fact, Father Pijart having returned the same day to St. Joseph, two good leagues distant, finds Father de Brebeuf attacked with a heavy fever, a pain in the stomach, and headache, and in all the symptoms of a severe illness; at the moment when the Magician

Pere de Brebeuf attaqué d'une grosse fièvre, d'un mal de cœur & mal de teste, & dans tous les symptomes d'une grande maladie; au moment que le Magicien en [79] avoit porté la parole aucun Sauvage n'en avoit esté aduerty. Mais si le diable & ses ministres minuent nostre mort, la prompte guerison du Pere, qui ne fut pas malade plus de 24. heures, nous fit bien voir qu'il y a des esprits mille fois plus puissans qui veillent à nostre defense & conseruation.

[79] had spoken, no Savage had been warned of it. But if the devil and his ministers are devising our death, the Father's prompt cure—he was not sick more than 24 hours—plainly showed us that there are spirits a thousand times more powerful, who watch for our defense and preservation.

CHAPITRE VI.

DE LA RESIDENCE & MISSION DE SAINT IOSEPH AUX
ATTINGNEENONGNAHAC.

IL est bien difficile de viure en paix parmy vne ieunesse barbare, altiere de son naturel, & d'ailleurs aigrie par les mauuais bruits qui courent incessamment de nous. Nos Peres l'ont esprouué dans le bourg de S. Ioseph, car c'est là que les pierres ont volé sur nos testes iusques au fond de nostre cabane; c'est là que les croix ont esté abattuës & arrachées, les haches & les tifons leuez sur nous, les coups de baston deschargez, & [74 i.e., 80] le sang respandu: en vn mot quasi chaque iour on a souffert mille insolèces, & mesme quelques Capitaines des plus considerables voyant la ieunesse desia dans la fureur, & les armes en main, l'ont excité à faire pis qu'elle ne faisoit, nous ont condamné publiquemēt comme des malfaïcteurs, & les plus grands forciens qui fussent dans leurs terres, ont commandé qu'on eust au plustost à demolir nostre cabane, & la mettre par terre: adioustant que quand mesme on nous massacrerait, nous n'aurions que selon nos merites: Bien loin de reprimer les violences, & arrester les coups de ceux qui desia s'étoient ruez sur nous.

Le P. Iean de Brebeuf & le P. Pierre Chastelain ont le plus ordinaiemēt cultiué cette vigne: outre le bourg de sainct Ioseph ils ont eu soin des bourgs de sainct Michel & de sainct Ignace. Le bourg de

CHAPTER VI.

OF THE RESIDENCE AND MISSION OF SAINT JOSEPH TO
THE ATTINGNEENONGNAHAC.

IT is very difficult to live in peace amid a barbarous youth, naturally haughty, and withal exasperated by the evil reports which are incessantly current about us. Our Fathers have experienced the same in the village of St. Joseph, for that is where the stones have come flying over our heads even to the middle of our cabin; that is where the crosses have been felled and torn away, hatchets and firebrands lifted against us, blows given with clubs, and [74 i.e., 80] blood shed,—in a word, almost every day we have suffered a thousand insolences. And even some of the most considerable Captains, seeing the youth already furious and with arms in hand, have excited them to do worse than they were doing; have openly condemned us as malefactors, and the greatest sorcerers in their lands; have decreed that our cabin must be demolished and razed to the ground as soon as possible,—adding that even though we should be massacred, we would only get according to our deserts. So they were far from repressing the acts of violence, and stopping the blows of those who had already rushed upon us.

Father Jean de Brebeuf and Father Pierre Chastelain have most habitually cultivated this vineyard: besides the village of saint Joseph, they have cared for the villages of saint Michel and saint

fainct Ioseph estant le plus grand & le plus peuplé de tout le pays, leur a aussiourny durant la maladie plus d'occupation luy seul que plusieurs autres ensemble n'ont fait ailleurs.

Le nombre des baptizez en ce seul [81] bourg, depuis la dernière Relation, monte à plus de deux cens soixante, dont plus de soixante & dix enfans au dessous de sept ans estans morts heureusement après le saint Baptême: cette consolation nous fera attendre avec plus de patience le temps auquel nous espérons un iour ce que fera devenu le reste.

Plus les demons se font opposez en tout cela à nos desseins, plus la gloire de Dieu, & les traicts de sa providence nous y ont paru remarquables; en voicy quelques exemples tirez d'une lettre que m'escrivit sur ce sujet le P. Pierre Chastelain, selon que ie luy avois expressement recommandé.

Ie voulois dernièrement entrer en une cabane pour voir s'il n'y auroit point quelque malade, on me ferme la porte, on dit qu'il y a festin: Sur le point d'entrer en une autre maison, il me vint en pensée que la cabane dont on me venoit de refuser l'entrée, estoit longue, & que peut-estre il y avoit quelque malade à l'autre bout, & point de festin: I'y vay, i'entre, il n'y a point de malade, le festin se fait au milieu: le maître du festin [82] m'appelle, disant qu'il ne craignoit point que ie gastasse son festin: Ie luy parle, & voyant que rien ne m'arreste, ie passe outre pour m'en retourner par où l'on m'avoit refusé: ie trouue que le diable avoit raison, & qu'il gardoit une proye qu'il devoit emporter deux heures après, & qui luy fust ravie de la sorte. Ie m'approche, le pauvre malade ne fait plus que souffler les

Ignace.¹⁰ That of saint Joseph being the largest and most populous in all the country, has therefore alone furnished them more occupation during the disease, than several others together have done elsewhere.

The number of the baptized in this single [81] village, since the last Relation, has risen to more than two hundred and sixty; of whom more than seventy children under seven years having happily died after holy Baptism, this consolation will enable us to await with more patience the time when, we hope, the others shall, some day, have become likewise baptized.

The more the demons have opposed our plans in all that, the more the glory of God and the acts of his providence have appeared to us remarkable therein; here follow some instances of the same, taken from a letter which Father Pierre Chastelain wrote to me on this subject, according to my express direction.

“ I lately wished to enter a cabin, to see whether there might not be some sick person; they close the door on me,—they say that there is a feast. As I was on the point of going into another house, the thought came to me that the cabin to which I had just been refused admittance was long, and that perhaps there was some one sick at the other end, and no feast at all. I go thither, and I enter; there is no one sick,—the feast is going on in the midst. The master of the feast [82] calls me, saying that he did not fear that I would spoil his feast. I speak to him, and seeing that nothing stops me, I pass on, to return by the spot where they had refused me. I find that the devil was right, and that he was keeping a prey that he was likely to carry off two hours later, and which was thus snatched from

derniers abois: ie demande l'affistance du S. Esprit, instruis ce moribond, & luy demande s'il entend, & s'il desire estre sauué, i'approche l'oreille de sa bouche, i'entends tirer du fond de son estomach vne & deux fois le mot que ie cherchois avec effort & tefmoignage d'une puiffante volonté: ie luy demande s'il veut estre baptisé; il me respond avec autant d'effort que la premiere fois qu'il le vouloit. Je le baptise, & le nomme Ioseph: deux heures apres il est dans la iouissance de ce qu'il esperoit.

Vne autre fois voulant entrer en vne cabane pour visiter vne femme fort malade, on me dit d'abord que c'en estoit fait, & qu'il y a deux heures qu'elle auoit expiré: comme on ne nous voit pas volontiers [83] où il y a quelques morts, i'entre dans vne cabane voisine, mais ie n'y puis estre en repos ie me sens pressé interieurement de retourner & entrer chez ladite morte; son mary la garde comme vn cadaure avec beaucoup de tristesse, toutefois ie l'aperçois encore qui respire. Je me recommande à Dieu, & ne craignant rien que mes pechez en semblables affaires, luy en ayant demandé le pardon, ie m'approche avec confiance en sa bonté pour l'instruire: on se moque de moy, disant qu'elle auoit perdu l'oüye & la parole, il y auoit desia long temps; ie fais instance disant que i'en auois desia trouué plusieurs autres qui ayant perdu les sens pour les choses ordinaires, auoient par vne incomparable misericorde de Dieu entendu ce qui estoit de leur salut, & parlé suffisamment pour cela: ie m'approche en mesme temps & l'instruis avec vne confiance extraordinaire à vn cœur infidele à son Dieu comme le mien, ie luy demande son consentement, voila que d'immobile qu'elle estoit elle com-

him. I draw near; the poor sick man does nothing more than breathe his last gasp. I ask the assistance of the Holy Ghost; I instruct this dying man, and ask him whether he understands, and whether he desires to be saved. I bring my ear close to his lips; I hear him once or twice heave from the depth of his chest the word which I was seeking, with effort and the manifestation of a powerful will. I ask him whether he wishes to be baptized; he answers me, with as much stress as the first time, that he wished it. I baptize him and name him Joseph: two hours later he is in the enjoyment of what he hoped for.

“ Another time, wishing to enter a cabin to visit a very sick woman, they tell me at first that it was all over with her, and that she had expired two hours before. As they do not willingly see us [83] where there are any dead, I enter a neighboring cabin, but I cannot be at rest there; I feel myself inwardly impelled to return, and enter the house of the woman reported dead. Her husband keeps her as a corpse, with much sadness: nevertheless I perceive her still breathing. I commend myself to God, and — fearing nothing but my sins in such matters, and having asked his pardon — I draw near to instruct her, with confidence in his goodness. They make sport of me, saying that she had long ago lost hearing and speech; I insist, saying that I had already found several others who, having lost their faculties for ordinary things, had by an incomparable mercy of God understood the matter of their salvation, and spoken sufficiently for that. At the same time, I draw near and instruct her with a confidence extraordinary for a heart faithless to its God, like mine. I ask her con-

mence à remuer la teste, les bras, & tout le corps, & parle fuffifamment pour me tefmoigner [84] fon defir: fon mary maintient que c'est vne auerfion de ce que ie luy dis qu'elle fait paroître, il ne veut pas que ie la baptife: ie maintiens ce que i'auois aduancé: il l'interroge luy-mefme, la preffe de dire vn teouaftato, ie ne le veux pas, à cela elle ne dit mot: ie luy redemâde en mefme temps s'il n'est pas vray qu'elle defire estre baptifée, elle respond diftinctement qu'oüy. Le mary furpris, quoy donc, luy dit-il, veux tu quitter tes parens, tes peres, meres & enfans qui font morts pour aller avec des eſtrâgers. Dieu ſçait fi ie redoublois mes prieres: elle respond avec vn effort & feruer [*ſc.* ferueur] que ie n'euffe ofé eſperer, ouy: ie la baptife, elle meurt incontinent apres.

Dans vne certaine cabane qui eſt des plus ſuperſtitieufes du pays, tous ceux qui y font morts ſe mocquoient du baptefme, & ie n'y eſtois veu peu de tres-mauuais œil, c'eſt pourquoy ie iugeay à propos de n'y pas aller ſi fouuent. Je m'auife vn iour d'y entrer, pour voir ſi ie trouuerois touſiours les meſmes viſages: i'y rencontré vne fille de ſeize ans qui alloit rendre l'eſprit, ie m'en approche, [85] ils me laiffent faire, parce que la malade eſtoit abandonnée, & iugée en eſtat de ne pouuoir plus entendre ce que ie luy dirois: ie ne ſçay meſme s'ils ne l'auoient point à meſpris, car elle eſtoit ſans natte, ſans feu, & miſe-ſpectablement couuerte. Ce ſpectacle me touche au vif, ie l'en inſtruis avec plus d'affection; elle m'entend, me demande inſtamment le baptefme pour eſtre heureuſe dans le ciel. Je la baptife, & la prie de prier

sent; whereupon, motionless as she was, she begins to move her head, arms, and all her body, and speaks enough to show me [84] her desire; her husband insists that what she signifies is an aversion for what I say to her,—he does not wish me to baptize her. I maintain what I had asserted: he questions her himself,—urges her to say ‘teouastato,’ ‘I am not willing;’ whereto she says not a word. I ask her again, at the same time, whether it be not true that she desires to be baptized: she distinctly answers ‘Yes.’ The husband, surprised, says to her: ‘What, then? do you wish to leave your relatives, your fathers, mothers, and children who are dead, in order to go with strangers?’ God knows whether I redoubled my prayers: she answers with an effort and a fervor that I would not have dared to hope for,—‘Yes.’ I baptize her; she dies immediately after.

“In a certain cabin, which is among the most superstitious in the country, all those who have died in it mocked baptism, and I was there scanned not a little with most evil glances; wherefore I judged it proper not to go there so often. I bethink me one day to enter, in order to see whether I should still find the same faces; I there encountered a girl of sixteen years, who was about to give up the ghost. I draw near; [85] they suffer me to proceed, because the sick girl was given up, and supposed to be in a condition where she could no longer understand what I should say to her: I know not, indeed, whether they did not regard her with contempt,—for she was without a mat, without fire, and wretchedly covered. This sight touches me to the quick; I instruct her with all the more affection; she understands me,—

Dieu pour moy quand elle y fera arriuée, elle me le promet de bon cœur, elle mourut le mesme iour.

Torichés estoit vn Capitaine qui nous tesmoignoit de l'affection, mais estoit esloigné des sentimens du Christianisme plus qu'homme de sa forte: il me disoit fouuent entendant les instructions que ie faisois aux malades de sa cabane, tu nous desoblige de parler du Paradis: dis seulement, courage, tu retourneras en fanté si tu fais ce que ie te dis. Il tombe malade luy mesme, & vient à l'extremité: ie luy parle du Paradis, il preste l'oreille comme à vne chose que iamais il n'auoit entendu: il voit que cela le touche de bien pres, il me demande le baptisme. Mais, [86] luy dis-je, il faut detester tes pechez: ie les deteste, me respond-il: escoute moy. Je croyois qu'il allast faire vn acte de contrition, mais ce bon homme commence auparauant à faire vne confession generale de toute sa vie passée: ie le baptize. Le lendemain ie le retour-nay voir: il me promet de prier Dieu pour moy lors qu'il feroit au ciel, qu'il n'oubliera pas son pays, & tous tant que nous sommes qui les venions instruire: incontinent apres il meurt.

On me vient querir vn iour pour aller voir vn malade; c'estoit vn ieune homme de 14. ans, qui vouloit, disoit-il, aller au ciel, parce que dans son nom il portoit le nom du ciel, & concludoit de là que le ciel luy feroit à bon-heur. Je l'instruis, ie le baptise, il meurt au bout de deux iours.

Là mesme ie baptisay secretelement deux petits innocens, qui s'enuolerent incontinent au ciel. Je ne scay si ces pertes n'irriterent point les demons: quoy qu'il en soit, vn ieune homme de cette cabane se leue, & se met à blasphemer en ma presence:

she urgently asks me for baptism, in order to be happy in heaven. I baptize her, and ask her to pray to God for me when she shall have arrived there; she promises me this with a good heart; she died the same day.

“Torichés was a Captain who showed us affection, but he was averse to the sentiments of Christianity more than any man of his kind: he often said to me, while hearing the instructions which I dispensed to the sick of his cabin: ‘You displease us by speaking of Paradise: only say, “Courage; you will return to health, if you do what I tell you.”’ He himself falls sick, and comes to his last hour; I speak to him of Paradise; he listens as to a thing which he had never heard of; he sees that that concerns him very closely,—he asks me for baptism. ‘But,’ [86] I say to him, ‘you must detest your sins.’ ‘I detest them,’—he answers me; ‘listen to me.’ I supposed that he was about to perform an act of contrition; but this good man first begins to make a general confession of all his past life; I baptize him. The next day, I returned to see him: he promises me to pray to God for me when he should be in heaven, and that he will not forget his country, and all of us who came to instruct them; immediately after, he dies.

“They come to fetch me one day, to go and see a sick man; this was a young man of 14 years who, he said, wished to go to heaven because in his name he bore the name of heaven, and inferred from that that heaven would be to his happiness. I instruct him, I baptize him, he dies at the end of two days.

“There, also, I secretly baptized two little innocents, who straightway took flight for heaven. I know not whether these losses did not irritate the

ie le reprends, & luy dis qu'il prenoit le chemin de l'Enfer: i'y fuis tout [87] refolu, me respondit-il: tu verras ce que c'en est, luy dis-je, & puis ie fors. Le foir se fait, la nuit vient, le diable luy apparoit, luy dit qu'il luy faut vne teste, autrement qu'il baste mal pour luy: il le possede, il deuient furieux, il court par le bourg vne hache à la main, cherchant vn Francois: quelques Capitaines nous vinrent prier de ne point fortir, le chef de la cabane me vint dire en particulier que cét enragé me cherchoit nommément, comme l'ayant maudit, & luy ayant caufé ce malheur: on le lie, on luy met vn cuir double sur les yeux, il voit à trauers comme vn demon, me disoit cét homme: bref à l'entendre parler, on n'auoit iamais rien veu de semblable. En fin on s'aduise de luy presenter vne teste d'ennemy, enleuée depuis peu, aussi tost le voila guery: le diable par son equiuoque luy ayant porté la pensée sur la teste d'un François.

Voila quelques articles de la fufdite lettre du P. Chastelain.

Plusieurs choses non moins considerables font arri- uée au P. de Brebeuf Superieur de cette Residence, qui dans la misere [88] de ce pauvre peuple n'a oublié aucune assistance spirituelle & corporelle en leur endroit, iusques à s'oster fouuent le morceau de la bouche. Charité d'autant plus precieuse aux yeux des Anges, qu'elle n'a esté iusques à maintenant recom- pensée que par ingratitude, par des menaces & des coups; encore depuis peu il a esté indignement trait- té & battu avec outrage dans le bourg de sainct Io- seph. C'est luy qui dans l'esprit de ces pauvres Sau- uages passe tousiours pour le plus grand forcier des François, & la source de toutes les miseres qui rui-

demons: be this as it may, a young man of this cabin stands up, and begins to blaspheme in my presence. I rebuke him, and say to him that he was taking the way to Hell; 'I am quite [87] resolved on that,' he answered me; 'You will see what it is like,' I say to him, and then I leave. Evening sets in, the night comes on; the devil appears to him, and tells him that he wants a head,—that otherwise he may work mischief for him. The devil possesses this man; he becomes furious,—he runs through the village, hatchet in hand, looking for a Frenchman. Some Captains came to beg us not to go out; the chief of the cabin came to tell me in private that this madman was expressly seeking me, as having cursed him and having caused him this misfortune. They tie him, they put a double piece of leather over his eyes; he looks through it like a demon, this man told me; in short, to hear him speak, they had never seen anything like it. Finally they bethink themselves to offer him the head of an enemy, lately seized, and thus he was immediately cured,—the devil, by his duplicity, having turned his thought upon the head of a Frenchman."

Those were some incidents from the above-mentioned letter of Father Chastelain.

Several things not less notable have happened to Father de Brebeuf, Superior of this Residence, who in the misery [88] of this poor people has forgotten no spiritual and bodily assistance with respect to them, even to the point of often taking the morsel from his own lips,—a charity the more precious in the sight of the Angels, as it has hitherto been recompensed only with ingratitude, threats, and blows; even lately he has been unworthily treated and

nent le pays: quoy que d'ailleurs, lors qu'ils confulent quelquefois la raifon, ils fe fentent contrains de recognoiftre & aduoïer, nonobftant toute leur barbarie, qu'il y a des bontez fur terre qui paffent tout à fait l'humain.

Nous auons toute occafion de croire que les bons Anges fe font fouuent intereffez en la plupart de ces baptêmes: au moins il nous eft apparu plus fenfiblement en d'aucuns.

Vne bonne femme qui depuis plus d'un an preffoit nos Peres de la baptifer, tombe [89] grievedement malade, elle eft heureufe de trouuer à la mort ce que durant fa vie elle n'a pas obtenu: mais il falut pour obeïr à fon fainct defir, auant qu'en venir là, dire le *Veni creator*, faire quelques autres prieres, & y garder les ceremonies que le temps & le lieu pouuoient permettre. Cette heureufe Neophyte vn peu deuant fa mort aperçoit à fon coûté vne troupe de viſages incogneus d'une rare beauté, qui luy prefentent de tres-belles eſtoffes pour la couvrir: elle eft furprife à cette veüë. Retirez vous, dit-elle à fa grand mere qui eſtoit proche d'elle: retirez vous d'icy, voila ce que ie voy, vous m'empeschez: peu apres elle expire paifiblement, & comme nous croyons elle fe vit reueſtue de la robbe de gloire, dont elle auoit des gages ſi affeurez, ayant receu peu auparauant la grace du baptême.

Vne autre petite fille d'enuiron dix ans, parente d'une excellente Chreſtienne, dont nous parlerons cy apres, eſt à l'extremité: elle conſent à ſon baptême, ſes parens s'y oppoſent: lors qu'on eſtoit dans le conteſte, cette petite innocente [90] eſleue doucement ſa voix: On m'auertit, s'écrie-t-elle, que ie ne fuiue

outrageously beaten in the village of saint Joseph. He is the one who in the minds of these poor Savages always passes for the greatest sorcerer of the French, and the source of all the miseries which ruin the country: although, moreover, when they sometimes consult reason, they feel constrained to acknowledge and avow, notwithstanding all their barbarism, that there are acts of goodness on earth which altogether exceed what is human.

We have every occasion to believe that the good Angels have often interested themselves in most of these baptisms,—at least, it has appeared to us more perceptibly in some of them.

A good woman, who for more than a year had been urging our Fathers to baptize her, falls [89] grievously sick; she is happy to find at death what she has not obtained during her life; but it was necessary, in order to obey her holy desire,—before coming to the point,—to say the *Veni creator*, offer some other prayers, and observe therein the ceremonies which the time and place could allow. This fortunate Neophyte, a little before her death, perceives at her side a company, with unknown faces of a rare beauty; these beings offer her very handsome cloth, with which to cover her; she is surprised by this sight. “Withdraw,” she said to her grandmother, who was near her; “withdraw from here; what a vision I see! you hinder me.” Soon after, she peacefully expires; and, as we believe, she finds herself clothed in the robe of glory whereof she had such assured pledges,—having received, shortly beforehand, the grace of baptism.

Another, a little girl of about ten years, akin to an excellent Christian woman, of whom we shall speak

pas ma fœur, que ie n'aille pas avec elle: c'estoit la fœur aînée, qui depuis quelques iours estoit morte malheureusement, ayant refusé le baptême: sans doute celle-cy ne la fuiuit pas, car elle le receut sainctement. Ce font des bontez ineffables de Dieu, qui veut accroistre de la sorte là haut dedans le ciel l'Eglise qui y triomphe.

Maintenant pour parler de cette Eglise militante, nous auons veu, à nostre grand regret, durant le cours de cette maladie, la nature du fol sur lequel elle estoit bastie: c'estoit fable pour la pluspart, les vents & les orages ont quasi tout ietté par terre. C'est vne chose difficile à adoucir que la perte de la vie, où de celle de ceux d'où elle despend, sur tout a des barbares qui depuis deux & trois mille siecles n'auoient iamais eu la pensée qu'il y eust d'autre bien que celuy de la vie presente; de là se fait que les choses du ciel ne font quasi aucune impressiõ sur leur esprit, que pour le temps de la prosperité: car aussi tost qu'il se rencontre [91] quelque chose qui heurte l'estat de la vie presente, à peine peuuent-ils se tenir qu'ils n'ayent recours à leurs danses & festins, à l'obseruance de leurs songes, & autres inuentions diaboliques, dont ils esperent tirer quelque secours. La creance publique que nous estions la cause de leur misere s'emparant en fuite de leurs esprits, & la crainte d'estre compris dans le massacre general dont nous estions continuellement menacez: toutes ces choses ont fait que plusieurs qui auoient professé la foy les années precedentes, non seulement font retournez à l'usage de leurs anciennes superstitions, mais encore ont tesmoigné publiquement qu'ils renonçoient à ce qu'ils auoient embrassé.

below, is in extremity; she consents to her baptism, her relatives oppose it. While the contest was going on, this little innocent [90] gently raises her voice; "They warn me," she exclaims, "not to follow my sister, not to go with her;" this was her elder sister, who had wretchedly died some days before, after refusing baptism: no doubt this one did not follow her, for she received it devoutly. These are inef-fable goodnesses of God, who wills thus to increase, up yonder in heaven, the Church which is there triumphant.

Now to speak of this Church militant,—we have seen, to our great regret, during the course of this disease, the nature of the soil on which it was built; it was mostly sand,—the winds and the storms have almost thrown everything to the ground. The loss of life, or of that of those on whom it depends, is a difficult matter to smooth over; especially with barbarians who for two or three thousand ages had never had the thought that there was any other good than that of the present life. Thence it happens that the things of heaven make scarcely any impression on their minds, except for the time of prosperity; for as soon as there occurs [91] anything which clashes with the state of the present life, they can hardly contain themselves from having recourse to their dances and feasts, to the observance of their dreams, and other diabolical inventions, from which they hope to derive some help. The public belief that we were the cause of their misery then possessing their minds, and the fear of being included in the general massacre with which we were continually threatened,—all these things have brought it about that many who had professed the faith in the pre-

Entre ceux-cy a esté vn des plus considerable du bourg, & des meilleurs esprits de tout le pays, dont l'humeur & les bonnes qualitez nous auoient toûjours fait fouhaitter la conuersion, & la demander à Dieu avec beaucoup d'instance; en effect vn peu auparauant le course de la maladie il demanda le baptesme, & fut baptisé. *Sed non hos elegit Dominus:* [92] Il semble que Dieu ne nous eust accordé nostre requeste que pour nous apprendre que nous ne deuons non plus que luy auoir acception de personnes, ou pluost que c'estoit à luy & non pas à nous de choisir ses esleuz: tant y a qu'aux premiers tourbillons qui s'éleuerent contre nous il rendit son chappellet, & fit toute sorte de protestation publique & particuliere de son renoncemēt au Christianisme. Au reste, il a esté vn des plus mal traittez, la maladie luy ayant enleué vne partie de ce qu'il auoit de meilleur dans sa famille; Peut-estre Dieu l'a il conserué pour luy faire vn iour misericorde,

Vn autre ayant pareillement renoncé au Christianisme, estant frappé de la maladie eust recours à leurs remedes diaboliques: Dieu luy a prolongé la vie, mais il semble que ce n'ait esté que pour le rendre vn spectacle de sa Iustice: luy seul de tous ceux qui sont rechappez estant resté aueugle, & sec comme vne squelette: depuis peu il est mort impenitent.

Or si la cheute de plusieurs de nos Chrestiens nous a affligé, la resolution & [93] le courage de quelques autres nous a remply de consolation. N'est-ce pas vn plaisir de considérer vne bonne femme septuagenaire, qui en ce temps n'entendoit rien que des blasphemes contre Dieu, estoit contrainte tous les iours de voir en sa cabane des diableries de toutes fortes,

ceding years, have not only returned to the practice of their former superstitions, but have also publicly declared that they renounced what they had embraced.

Among these latter was one of the most important in the village, and one of the best minds in all the country, whose temperament and good qualities had always caused us to desire his conversion, and to ask it of God with much earnestness; in fact, a little before the course of the disease, he requested baptism and was baptized. *Sed non hos elegit Dominus;* [92] it seems that God had granted our request only to teach us that we, no more than he, must have respect for persons,—or rather, that it was for him and not for us to choose his elect; insomuch that, at the first whirlwinds which arose against us, this man gave up his chaplet, and made every sort of public and private protestation of his renouncing Christianity. Howbeit, he has been one of the worst treated, the disease having taken from him a part of the best he had in his family; perhaps God has preserved him, in order one day to show him mercy.

Another man, having likewise renounced Christianity, being stricken with the disease, had recourse to their diabolical remedies. God has prolonged his life, but it seems that it has been only to render him a spectacle of his Justice,—he alone, of all those who have escaped, having remained blind, and thin as a skeleton; not long ago he died impenitent.

Now if the fall of many of our Christians has afflicted us, the resolution and [93] the courage of some others has filled us with consolation. Is it not a pleasure to consider a good woman of seventy years, who at that time heard nothing but blasphem-

n'auoit deuant les yeux que des morts, des malades, des spectacles d'horreur, & parmy tout cela n'a pas manqué d'un point aux deuoirs de Chrestien, iusques à se dérober les Festes & les Dimanches, pour à l'insceu de ses plus proches, qui la perfecutoient & vouloient l'empescher de professer la Foy, se trouuer à temps à la Messe, & là faire ses deuotions avec autant de paix que si elle eust esté hors l'orage & à l'abry de ces tempestes. *Verè talium est regnum Dei*: elle fut nommée Anne en son baptême. C'est un esprit simple, m'escrit le Pere de Brebeuf, d'un naturel fort doux & benin: il semble qu'elle a tousiours vescu dans une grande innocence, horsmis les superstitions en l'obseruance desquelles elle a esté nourrie. Ayant entendu parler de Dieu, elle fut incontinent éprise de [94] son amour, & du desir de croire en luy & de le seruir. Elle ne demande iamais rien, & quand elle a quelque chose elle nous en fait part, & ne veut receuoir de nous aucune recompense (c'est peut-estre l'unique en son espece) elle apprehende fort le péché, & dans le doute elle vient demander conseil. Elle se confesse des moindres choses, & ce incontinēt qu'elle les a commis, sans dilayer. Un iour luy ayant dit qu'elle ne mangeast point de chair humaine: Comment, dit-elle, en mangerois-je? pendant tout le Careme ie me suis abstenu de toute viande & festins, quoy que nous [*sc.* vous] m'eussiez permis d'y assister & d'en manger. Auparauant que d'estre baptisée elle auoit de continuels vertiges, & chaque année, enuiron l'Automne, elle faisoit faire des chansons & des danfes pour sa guerison: mais depuis son baptême elle n'a plus esté tourmentée de ce mal: & c'est ce qu'elle va racontant à tout le monde, aussi

mies against God; who was constrained every day to see in her cabin deviltries of all sorts; who had before her eyes only dead people, sick people, sights of horror,—and amid all that has not failed by one point in the duties of a Christian? She has even concealed herself on Feasts and Sundays, that she might—unknown to her nearest friends, who persecuted her, and wished to prevent her from professing the Faith—be present punctually at Mass, and there perform her devotions with as much peace as if she had been outside the storm and under shelter from these tempests. *Verè talium est regnum Dei.* She was named Anne at her baptism. “Hers is a simple spirit,” Father de Brebeuf writes to me, “a nature very gentle and kindly; it seems that she has always lived in a great innocence, apart from the superstitions in the observance of which she was brought up. Having heard mention of God, she was at once captivated with [94] his love, and with the desire of believing in him and of serving him. She never asks for anything, and, when she has something, she shares it with us, and will receive no recompense from us (she is perhaps the only one of her kind); she greatly fears sin, and in case of doubt, she comes to ask advice. She confesses the smallest matters, and that straightway when she has committed them, without delaying. One day, having told her not to eat human flesh, ‘How,’ said she, ‘should I eat any? During all Lent, I abstained from all meat and from feasts, although you had permitted me to attend them and eat of them.’ Before being baptized, she had continual vertigoes, and every year, about Autumn, she had songs and dances performed for her cure; but since her baptism she

bien que quelques autres faueurs qu'il a pleu à Dieu de faire à quelques petits enfans auxquels elle auoit procuré le baptefme. Elle a vne grande tendresse pour tous nos interefts, [95] & fe fafche des mauuais bruits qu'on fait courir contre nous: & quand elle a appris quelque mauuaife nouuelle elle nous la vient raconter. Il y a quelque temps que parlant à vne fienne amie de l'efficace du Baptefme, & du changement qu'il caufe en nos ames: On eft fi bon, difoit cette bonne femme, depuis qu'on eft baptifé, que l'autre iour voyant qu'on me defroboit vn plat, iamais ie n'en dis mot. N'est-ce pas là vne fimplicité extraordinaire, & vne difpofition bien grande à pratiquer le confeil de noftre Seigneur, & donner fon manteau à celui qui veut nous raurir noftre robbe.

Il eft vray que cete nouuelle Eglife n'a pas beaucoup de courages femblables, quoy qu'il s'en retrouve encore quelques autres qui donnent affez de contentement: mais ce fera vne grande confolation, s'il plaift à Dieu donner benediction à la conftance de nos petits trauaux, de fe fouuenir de ces premiers commencemens, & de ce grain de moutarde.

Auant que finir ie ne puis taire vne chofe prodigieufe qui eft arriuée à vn [96] Sauuage baptifé depuis quelque temps il eftoit encore catechumene, & ne donnoit pas la fatisfaction que nous euſſions defiré pour luy conferer le baptefme, que d'ailleurs il nous demandoit auec affez de ferueur: fur tout nous ne voyiõs pas qu'il priaft Dieu auec le refpect qui eft inferparable d'une vraye foy. Vn iour comme vn de nos Peres le faisoit prier Dieu dans leur Chapelle, ce Sauuage fut tout furpris d'une chofe qui luy ofta quaſi la parole. Il vit vn tableau de Noftre Seigneur

has no more been tormented with this evil. This she goes about relating to every one, as well as some other favors which it has pleased God to show some little children whose baptism she had procured. She has a great affection for all our interests, [95] and is vexed by the evil reports which are circulated against us; and when she has learned any bad news, she comes to tell it to us. Some time ago, while speaking to a friend of hers about the efficacy of Baptism, and the change which it causes in our souls, 'One is so good,' said this worthy woman, 'after one has been baptized, that the other day, on seeing that some one was stealing a dish from me, I never said a word.' Is not that an extraordinary simplicity, and a very great readiness to practice our Lord's counsel, giving one's cloak to him who wishes to rob us of our robe?

"It is true that this new Church has not many such courageous hearts, although there occur some others, too, which give sufficient contentment; but it will be a great consolation, if it please God to give his blessing to the constancy of our little labors, to remember these first beginnings, and this mustard seed.

"Before finishing, I cannot be silent about a wondrous thing which happened to a [96] Savage, baptized some time ago; he was still a catechumen, and was not giving the satisfaction that we would have desired in order to confer baptism upon him,—which, moreover, he kept asking from us with sufficient fervor; especially we did not see that he prayed to God with the respect which is inseparable in case of a true faith. One day, when one of our Fathers was having him pray to God in their Chapel, this Savage

se remuer de foy-mefme, le regarder d'un œil de courroux, & remuer les leures d'une façon qui luy donna horreur; Ce barbare s'arreste tout court, & ne pût pourfuiure fa priere: apres estre vn peu reue-nu à foy, Que voy-je là, dit-il, quel prodige? ce ta-bleau me menace-t'il de la mort? que veut-il dire par là? Le Pere qui n'auoit rien veu est estonné de l'estonnement de cét homme, luy fait expliquer ce qui luy donne ces craintes & ces pensées: Ayant entendu sa responce, Je ne fçay pas, luy dit le Pere, si tu ne veux point me tromper, mais si la chose est comme tu me la raconte, [97] c'est peut-estre que Nostre Seigneur te reprend du peu de respect que tu apporte en le priant, il est arriué quelquefois en l'Eglise des choses femblables. Ce barbare affeure derechef ce qu'il a veu, & la peur dans laquelle il est donne occasion à quatre de nos Peres qui examinerent par apres cette affaire, de croire que la chose estoit veritable.

Je veux estre Chrestien, continuë ce Catechumene, baptise moy: pourquoy tant differer? tandis que ie ne feray pas dans la grace de Dieu, i'ay crainte qu'il ne me punisse. On n'y va pas si chaudement, on le differe pour tousiours l'esprouuer: luy de son costé vient tousiours prier Dieu, & presser son baptesme: mais ses prieres font du depuis accompagnées de respect, & la deuotion qui paroist au dehors, & qui continue les mois entiers donne sujet de croire que vrayement son cœur est touché, & que la grace y est, ou que Dieu l'y veut mettre: on examine de plus pres ses deportemens, & on recognoist qu'en effect il a abandonné tout ce que la foy nous defend. En fin on ne peut differer plus long temps, il fut baptisé

was wholly surprised at a thing which almost took away his speech. He saw a picture of Our Lord move of itself, look at him with an eye of anger, and stir its lips in a manner which horrified him. This barbarian stops quite short, and cannot continue his prayer: after having somewhat returned to himself, he says: 'What do I see there? what prodigy? Does this picture threaten me with death? what does it mean by that?' The Father, who had seen nothing, wonders at this man's astonishment, and makes him explain what gives him these fears and these thoughts. Having heard his answer, 'I know not,' the Father said to him, 'whether thou dost not mean to deceive me; but if the matter is as thou relatest it to me, [97] it may be that Our Lord rebukes thee for the little respect that thou usest while praying to him; such things have sometimes happened in the Church.' This barbarian again affirms what he has seen, and his fear gives occasion to four of our Fathers, who afterward examined this affair, to believe that the thing was real.

" 'I wish to be a Christian,' continues this Catechumen; 'baptize me; why defer so long? As long as I shall not be within the grace of God, I am afraid that he will punish me.' We do not proceed so hotly; we put him off continually, in order to try him. He, for his part, still comes to pray to God, and urge his baptism; but his prayers have since been accompanied with respect, and the devotion which appears outwardly, and which continues through whole months, gives occasion to believe that his heart is truly touched, and that grace is in it, or that God is willing to put it there; his actions are examined very closely, and one discerns that in fact he has forsaken

[98] folennellement en compagnie de deux autres. Depuis quelques iours ayant esté moy-mefme au bourg de fainct Iofeph, i'ay examiné cette hiftoire, & ay trouué qu'elle eftoit veritable. Ce nouveau Chreftien s'appelle Iofeph Teaouché, & eft gendre de ce renegat, fi bon efprit, dont nous auons parlé quelques pages auparauant dans ce mefme chapitre.

On s'eft tellement appliqué au foin du bourg de fainct Iofeph, qu'on n'a pas obmis les deux autres appartenans à cette miffion, fainct Michel & S. Ignace, où plufieurs tant enfans qu'adultes ont esté baptifez pendant la maladie, avec des prouidences de Dieu tres-particulieres, que ie ferois trop long à deduire. On a fait auffi le poffible pour y conferuer ce peu de Chreftiens qu'on y auoit acquis par le paffé: mais c'eft où on a eu beaucoup de peine, tant le mal qui les preffoit, & les mauuais bruits qui couroient de nous leur auoient renuerfé la ceruelle.

Ces deux bourgs ont esté les premiers qui nous furent folennellement interdits [99] par les Capitaines & Anciens, qui prirent pour pretexte que quelques-vns de leurs ieunes gens auoient deffein fur nos vies; il falut interrompre pour quelque temps, mais depuis peu nous auons trouué le moyen de reprendre le cours de nos vifites, les efprits s'eftans aucunement appaifez.

everything which the faith forbids us. Finally, we could not longer defer; he was solemnly baptized, [98] in company with two others." Some days ago, having myself been at the village of saint Joseph, I examined this story, and found that it was true. This new Christian is called Joseph Teaouché, and is son-in-law to that renegade,—such a good spirit,—of whom we have spoken, a few pages above, in this same chapter.

We have thus applied ourselves to the care of the village of saint Joseph, though we have not omitted the two others belonging to this mission,—saint Michel and St. Ignace, where several children as well as adults have been baptized during the disease, with very special providences of God, in relating which I should be too long. We have also done our utmost to preserve there those few Christians whom we had acquired there in the past; but this is where we have had much trouble,—to such a degree had the disease which beset them, and the bad reports which were current about us, upset their brains.

These two villages have been the first which were solemnly forbidden to us [99] by the Captains and Elders, who took for a pretext that some of their young men had designs on our lives; it was necessary, for some time, to interrupt, but lately we have found the way to resume, the course of our visits, their minds being somewhat pacified.

CHAP. VII.

DE LA MISSION DE LA CONCEPTION AUX ATTIGNA-
OUMENTAN.

AYANT quitté la Residence que nous auions les années precedentes au bourg de la Conception, ou Offoffané, on a continué de cultiuer ce mesme bourg par voye de mission, à laquelle ont de plus esté adioints douze autres tant bourgs que petits villages. S. François Xauier, S. Charles, Sainte Agnes, faincte Magdelaine, faincte Geneuiefue, S. Martin, S. Antoine, faincte Cecile, faincte Catherine, faincte Terefe, faincte Barbe, & fainct Estienne.

[100] Le Pere Paul Ragueneau a eu le soin principal de cette mission; le P. du Perron & le Pere Chaumonot l'ont assisté l'un apres l'autre: & tous trois n'ont pas eu peu à souffrir & trauailler, tant pour l'estenduë de leur departement, que pour la qualité des personnes qui s'y rencontrent: car ayant tousiours habité parmy eux depuis que nous sommes dans le pays, ils se trouuent pour la plupart battus & rebatus de nos mysteres, & par le mespris qu'ils ont fait de la grace de Dieu, leur cœur est endurcy, & tous les iours de plus en plus ils se vont aigrissant contre luy, à mesure que cette main paternelle les va chastiant pour les reduire à leur deuoir. C'est de là que sont venus les plus mauuais bruits & les plus pernicious desseins contre nous; ce sont ceux là qui dans les conseils publics crioient le plus fort au maf-

CHAP. VII.

OF THE MISSION OF LA CONCEPTION TO THE ATTIGNAOUENTAN.

HAVING left the Residence which we had in former years at the village of la Conception, or Ossossané, we have continued to cultivate this same village by means of a mission, to which twelve other hamlets and little villages have also been added,—St. François Xavier, St. Charles,¹¹ Sainte Agnes, sainte Magdelaine, sainte Geneviefve, St. Martin, St. Antoine, sainte Cecile, sainte Catherine, sainte Terese, sainte Barbe, and saint Estienne.

[100] Father Paul Ragueneau has had the principal care of this mission; Father du Perron and Father Chaumonot successively have assisted him; and all three have had not a little to suffer and labor,—both because of the extent of their department, and because of the character of the persons who are encountered therein. For, having always lived among them since we have been in the country, they happen to be for the most part cudgeled over and over again by our mysteries; and by the contempt with which they have treated the grace of God, their heart is hardened, and every day they become more and more embittered against him, in proportion as this fatherly hand keeps chastising them to bring them down to their duty. Thence have come the worst reports and the most pernicious designs against us; those are the ones who in the

facre, & qui ont remply de calomnies contre nous les nations où nous auons esté de nouveau annoncer l'E-uangile, lesquels ils ont follicité de nous mettre à mort, pour se pouuoir deffaire de nous avec moins de consequence.

[101] Voicy ce que m'escrit le P. Ragueneau de l'estat de cette mission, en vne de ses lettres.

Les cabanes de nos Chrestiens font dans ce bourg de la Conception, les plus affligées de la maladie: outre vne feule de Ioseph Chihouatenhoua, ou cinq enfans n'ont eu que le mal: il n'y en a pas vne qui ne se voye plus rigoureusement traittée que ne font les familles des infideles. René conte dans sa cabane iusques à onze morts; la bonne Anne se voit despoüillée de tous enfans, vnique appuy de sa vieilleffe, tandis que des esprits rebelles à Dieu, & qui tousiours se font bandez contre la foy, se vantent de voir toute leur famille en santé, & que malgré le ciel ils sont heureux en ce monde. En fuite de cela les bruits se confirment plus que iamais que la Foy est inutile à ceux qui l'embrassent; que si Dieu ne les conferue pas, c'est ou manque d'affection, ou manque de pouuoir; que du mauuais traitement qu'ils esprouuent en cette vie on ne peut raisonnablement tirer autre consequence, sinon que les esperances du Paradis dont nous les voulons [102] consoler, ne sont rien que des fables: qu'au reste la mortalité estant principalement sur les enfans qui sont encore dans l'innocence, nous ne pouuons attribuer aux pechez des parens la mort de ces petites creatures, puis que Dieu estant iuste ne doit pas punir l'innocent pour le coupable. En vn mot, nous pouuons dire que la Foy est maintenant en opprobre non seulement en ce bourg, mais

public councils cried loudest for massacre, and who have stuffed with calumnies against us the nations among whom we have recently gone to announce the Gospel, whom they have solicited to put us to death, in order to be able to get rid of us with less consequence to themselves.

[101] Here follows what Father Ragueneau writes to me of the state of this mission, in one of his letters.

“ The cabins of our Christians in this village of la Conception are the most afflicted with the malady: besides that alone of Joseph Chihouatenhoua, where five children have had the disease, there is not one which does not find itself more severely treated than are the families of the infidels. René counts as many as eleven dead in his cabin; the good Anne sees herself robbed of all her children, the sole support of her old age,—whereas minds rebellious against God, and those which have always leagued themselves against the faith, boast to see their whole family in health, and that, in spite of heaven, they are happy in this world. In consequence of that, the reports are more than ever confirmed, that the Faith is useless to those who embrace it; that, if God do not preserve them, it is a want of affection, or want of power; that from the evil treatment which they experience in this life one cannot reasonably draw any other conclusion than that the hopes of Paradise, with which we try [102] to console them, are nothing but fables; that, furthermore, the mortality being chiefly among the children, who are still in innocence, we cannot attribute the death of these little creatures to the sins of the parents,—since God, being just, ought not to punish the innocent

aussi dans toutes les bourgades voisines; qui se voyans moins attaquées du mal, se resiouïssent d'estre demeurées oppiniâtres dans l'infidélité, & s'endurcissent plus que iamais dans les resolutions non seulement de refuser la Foy, mais mesmes de ne pas escouter ceux qui leur vont annoncer. En effect en la ronde que nous venons de faire nous auons trouué quasi par tout les cabanes fermées, & plusieurs qui se voyoient surpris plustost qu'ils n'auoient pû preuoir nostre arriuée, nous ont incontinent chassé; d'autres ont dit qu'ils estoient sourds, & mesme se font malicieusement bouché les oreilles, crainte de nous entendre: d'aucuns faisoient des fols & demoniacles, [103] & s'escrioient qu'ils ne pouuoient supporter nostre veü: Quelques-vns s'enfuyoient & nous laissoient la cabane quasi vuide: en vn mot ils ne veulent pas entendre ce qu'ils ne font pas resolu de faire. Nous n'auõs pas laissé quasi en chaque bourg de gagner quelques ames à Dieu, sinon dans celuy de saincte Terefe où nous eufmes vn plus mauuais accueil. Nous ne fufmes pas plustost arriuez qu'un ieune homme bien fait nous prie de l'instruire; il escoute volontiers, & à le voir on eust iugé qu'il goustoit les paroles de Dieu. Apres vn long temps voicy vn autre Sauuage fort mal fait, qui se presente le visage tout enflammé, & nous commande de fortir. Je me leue, ce ieune homme que nous auions instruit m'arache avec effort le Crucifix que ie portois au col, il prend vne hache en main, dit que resolument i'en mourois. Je ne crains pas la mort, luy dis-je, tu deurois me remercier de ce que nous venons t'enseigner: si tu me veux tuer, ie ne fuiray pas, car la mort me mettra au Ciel. Il leue la hache droit sur le

for the guilty. In a word, we may say that the Faith is now in disgrace not only in this village, but also in all the neighboring hamlets,—which, seeing themselves less attacked with the trouble, rejoice to have continued obstinate in infidelity, and harden themselves more than ever in the resolve not only to refuse the Faith, but even not to listen to those who go to announce it to them. In fact, on the round that we have just made, we have found almost everywhere the cabins closed, and several, who saw themselves surprised before they had contrived to anticipate our arrival, forthwith drove us out; others said that they were deaf, and even maliciously stopped their ears, for fear of hearing us; some acted as madmen and lunatics, [103] and exclaimed that they could not bear the sight of us: some fled and left the cabin almost empty for us; in a word, they will not hear what they are not persuaded to do. We have nevertheless, in almost every village, gained some souls for God,—save in that of sainte Terese, where we had a worse reception. We had no sooner arrived than a well-built young man begs us to instruct him; he listens gladly, and, to see him, one would have supposed that he relished the words of God. After a long time, here comes another Savage, much deformed, who presents himself with his face quite inflamed, and commands us to leave. I rise; this young man whom we had instructed forcibly seizes the Crucifix which I wore about my neck, takes a hatchet in his hand, and says that positively I should die. ‘I do not fear death,’ I say to him; ‘thou shouldst thank me because we come to teach thee: if thou wish to kill me, I will not flee, for death will place me in Heaven.’ He lifts the hatchet directly

milieu de ma teste alors defcouuerte, & defcharge fon coup fi [104] roidement que le Pere Chaumonot & moy croyons voir en ce moment ce que nous fouhaittons il y a fi long-temps: ie ne fçay ce qui arreſta le coup, ſinon la grandeur de mes pechez: mais à moins que de ſentir la hache fendre vne teste en deux, on ne peut pas ſe voir plus proche de la mort: il veut recommencer fon coup, vne femme luy arreſte le bras & le faiſiſt: ie benis Dieu de la reſolution qu'il nous donna; au moins ces pauvres barbares peuvent voir que ceux qui ont leur eſperance dans le Ciel ne craignent pas la mort, & qu'ils l'enuiſagent auſſi aſſeurement que des ames infideles ſouſpirent apres la vie. Je redemande mon Crucifix, ce ieune homme veut le ietter au feu, redouble ſes menaces: mais enfin on le fait diſparoître. Nous demandons le capitaine du village, il vient: nous luy formons noſtre plainte, environ vn quart d'heure apres ce ieune homme retourne, offre de me rendre mon Crucifix en cas que nous leur promettions que la maladie n'attaquera pas leur village: vous pouuez voir quelle fut la reſponſe. Nous priſmes de là occaſion de les inſtruire, [105] car il y auoit bon nombre de Sauuages. Noſtre Seigneur nous y aſſiſta: nous le priſmes qu'un iour cette ſemence fructifie: mais pour lors nous n'en viſmes point d'autre effect, ſinon d'appaiſer les eſprits qui s'eſtoient eſmeus. Iuſques icy le Pere.

C'eſt vne choſe pitoyable de voir ces pauvres barbares accuſer tout autre que eux meſmes des malheurs dont Dieu les punit: toutesfois il s'en trouue qui en cela ont les yeux aſſez clair-voyans. Vn des meilleurs eſprits du bourg de la Conception, & des

above the middle of my head,—then uncovered,—and deals his blow so [104] steadily that Father Chaumonot and I think to see at that moment what we have so long desired; I know not what stopped the blow, unless the greatness of my sins, but, short of feeling the hatchet cleave a head in twain, one cannot see one's self closer to death. He is fain to repeat his stroke; a woman stops his arm, and seizes him. I bless God for the resolution which he gave us; at least, these poor barbarians could see that those who have their hope in Heaven do not fear death, and that they face it as confidently as infidel souls sigh after life. I ask to have my Crucifix again; this young man wishes to throw it into the fire, and redoubles his threats; but finally he is made to disappear. We ask for the captain of the village; he comes, and we word our complaint to him; about a quarter of an hour later this young man returns, and offers to give back my Crucifix in case we promise them that the disease will not attack their village: you may see what was the response. We then took occasion to instruct them, [105] for there were a good many Savages. Our Lord assisted us there; we pray him that one day this seed may bear fruit, but at that time we saw no other effect of it unless that of quieting the minds which had become roused." Thus far the Father.

It is a pitiful thing to see these poor barbarians accuse everything but themselves for the misfortunes with which God punishes them: nevertheless there occur some who in that are sufficiently clear-sighted. One,—one of the best minds in the village of la Conception, and of those best informed in matters of the Faith, but withal an infidel,—having spoken

mieux informez des choses de la Foy, mais d'ailleurs infidelle, ayant parlé à nos Peres de la mortalité qui rauageoit tout le pays, & des mauuais bruits qu'on faisoit courir contre nous: Ce sont là pures calomnies, adjousta-il, vous n'avez pas quitté vostre patrie, vos biens, & tout ce que vous pouviez auoir de plus cher en ce monde, pour venir icy procurer nostre mort: quel profit en retireriez vous? Mais ie voy bien que Dieu s'irrite contre nous, de ce qu'ayant esté suffisamment instruits, nous refusons de croire & de luy obeïr, [106] Qu'ainsi ne soit, le mal-heur a commencé par Ihonatiria, qui se void maintenant ruyné, & c'est le lieu où ayant fait premierement vostre demeure, aussi vous y avez premierement annoncé la parole de Dieu: Offoffané vous a depuis receu, la plupart ont refusé de croire, en fuitte voila le mal-heur qui nous accueille, & qui ruyne toutes nos familles. Cette année vous avez couru tout le pays, à peine avez vous trouué quelqu'un qui voulut abandonner ce que Dieu deffend, incontinent le mal s'est espendu par tout, & le pays se void ruyné, Que pouuoit-on attendre apres vn discours si raisonnable, sinon qu'il se rendist luy mesme à Dieu, & adorast cette puissance qu'il recognoissoit vengeresse de leurs pechez: mais voicy vne conclusion bien differente: Mon sentiment, adiousta-il, feroit qu'on vous fermaist toutes les cabanes, ou que vous y laissant entrer, quand vous parlez de Dieu on baissast la teste, & on se bouchast les oreilles, sans plus disputer contre vous; car ainsi nous serions moins coupables, & Dieu ne nous puniroit pas si cruellement.

[107] N'est-ce pas là resister obstinement au S. Esprit, & vouloir ne pas voir ce qu'on void. Pleust à

to our Fathers about the mortality which was ravaging the whole country, and about the evil reports which were circulated against us, added: "Those are sheer calumnies; you have not left your native land, your goods, and all that you could hold dearest in this world, in order to come here and procure our death: what profit would you derive from it? But I see well that God is angry with us, because, having been sufficiently instructed, we refuse to believe and obey him. [106] However that may be, the misfortune began with Ihonatiria, which now finds itself ruined; and that is the place where, having first made your abode, you also first announced the word of God. Ossossané has since received you; most have refused to believe; in consequence, lo, the misfortune which assails us, and which ruins all our families. This year you have traversed the whole country; you have hardly found any one who would abandon what God forbids: immediately the trouble has spread everywhere, and the country finds itself ruined." What could one expect after so reasonable a speech, unless that he should surrender himself to God, and adore that power which he recognized as the avenger of their sins? But here follows a very different conclusion. "My opinion," he added, "would be that all the cabins should be closed to you; or, while allowing you to enter them, one should lower the head when you speak of God, and stop one's ears, without further disputing against you; for thus we should be less guilty, and God would not punish us so cruelly."

[107] Is not that obstinately resisting the Holy Ghost, and refusing to see what one sees? Would to God that this misfortune might not again occur, save

Dieu que ce mal-heur ne se retrouuast que parmy les Hurons. En effect il semble qu'ils soient pour la plupart dans vn sens reproué.

Mais toutefois la misericorde de Dieu y éclate autant qu'en aucun autre lieu: car nonobstant toutes ces dispositions contraires, on y a baptisé malgré les demons & l'enfer plus de 250. personnes, la plupart au fort de la maladie: & de ce nombre plus de 70. enfans baptisez au deffous de 7. ans sont maintenant en Paradis, sans y comprendre plus de 60. autres petits innocens, qui ayant esté baptisez les années passées, ont esté celle-cy ravis de la mort, crainte que la malice des parens ne changeast leur esprit, & ne les mist au rang des reprouez.

Dans ces baptêmes la prouidence de Dieu sur ses esleus s'y est fait souuent recognoistre. Voicy ce que m'en escrit le P. Ragueneau.

Vn soir nous arriuons à Ossoffané bien fatiguez d'une excursion assez penible; auant que nous peussions nous reposer [108] on nous aduertit que la fille d'un de nos bons Chrestiens est à l'extremité: ie m'y porte de ce mesme pas, entrant en la cabane ie trouue au premier feu une femme qui se mouroit, & qui, me disoit-on, auoit perdu & l'ouyë & la parole: ie m'approche pour luy parler de Dieu, elle m'entend sans aucune difficulté: c'est en Paradis, me dit-elle, où ie pretens aller: Faut donc te refoudre, luy dis-je, à estre baptisée. C'est pour cela, dit-elle, que tous les iours depuis ma maladie ie te demande: mais las où estois-tu? Je la baptise en la presence de ses parens, qui ne me disent pas vn mot. Je passe au second feu, où estoit celle qui m'amenoit: hélas! ie trouue une ame endurcie dedans son peché; elle fait mali-

among the Hurons. In fact, it seems that they are mostly in a reprobate condition.

But yet the mercy of God shines out there as much as in any other place; for, notwithstanding all these contrary dispositions, we have baptized there, in spite of the demons and hell, more than 250 persons, mostly at the height of the disease. Of this number, more than 70 baptized children, under 7 years of age, are now in Paradise,—without including with them more than 60 other little innocents who, having been baptized in past years, have this year been carried away by death, for fear lest the parents' malice might change their minds, and put them on the list of the reprobates.

In these baptisms the providence of God over his elect has often manifested itself. Here follows what Father Ragueneau writes to me in the matter:

“One evening, we arrived at Ossossané, very weary from a somewhat laborious excursion; before we could rest ourselves, [108] they warned us that the daughter of one of our good Christians is in her last hour. I betake me thither instantly; entering the cabin, I find by the first fire a woman who was dying, and who, they said to me, had lost both hearing and speech. I draw near to speak to her of God; she understands me without any difficulty; ‘Paradise,’ she tells me, ‘is whither I intend to go.’ ‘You must then resolve,’ I say to her, ‘to be baptized.’ ‘That is why,’ she says, ‘I have asked for you every day since my illness began; but alas, where were you?’ I baptize her in the presence of her relatives, who say not a word to me. I proceed to the second fire, where that woman was who was bringing me thither: alas! I find a soul hardened in its sin; she

cieusement de la fourde, & ne veut pas respondre vn mot. Je fais tout mon possible, mais si Nostre Seigneur ne parle au cœur luy-mesme, que faisons nous sinon du bruit. Je quitte cette malheureuse, & passe outre sans autre dessein, sinon de fortir par l'autre porte de la cabane, mais Dieu me conduisoit: ie trouue en mon chemin deux autres femmes qui n'en peuvent [109] plus, ie les instruis l'une apres l'autre, & les dispose à bien mourir. Que les graces du bon Iesus sont adorables, & qu'elles sont puissantes lors qu'il esclaire vne ame; ces bonnes femmes me contentent, elles reçoivent le baptesme, & puis la nuit m'auertit de me retirer au plûtoſt. Je ne fus pas long temps sans entendre la mort de ces quatre malades. Ne sont-ce pas des iugemens adorables de Dieu, celle-là seule qui me menoit est du nombre des reprouuez, & nous auons sujet de croire que les trois autres sont au ciel. La premiere auoit depuis vn mois vn petit enfant dans le ciel, qui peut estre y attira sa mere; les deux dernieres furent bien tost suiuiſes chacune d'un enfant qu'elles auoient laiffé dans le berceau, & qui tous deux furent heureusement baptifez vn peu deuant leur mort.

Nous ne pouuons auoir entrée dans vne certaine cabane qui n'est remplie que de malades: lors que nous sommes dans la rue vn enfant d'environ quatre ans qui est plein de sante accourt à nous, & nous flatte extraordinairement: nous [110] luy demandons sa maison, il nous l'enſeigne, nous nous doutons qu'en l'aage où il estoit, au milieu de tant de malades, la mort pourroit bien le rauir sans que nous peussions dans l'extrême neceſſité pouruoir au salut de son ame. Je me ſens pouſſé fortement à ne pas

maliciously pretends to be deaf, and will not answer a word. I do my utmost, but if Our Lord do not himself speak to the heart, what do we but make a little noise? I leave this unhappy one, and pass on with no other purpose except to leave through the other door of the cabin; but God was guiding me; I find on my way two other women who are in extremity; [109] I instruct them one after the other, and prepare them for dying happily. How adorable are the favors of the good Jesus, and how powerful they are when he enlightens a soul! These good women satisfy me and receive baptism; and then night warns me to withdraw as soon as possible. I was not long without hearing of the death of these four patients. Are not these adorable judgments of God? That woman alone, who led me thither, is in the number of the reprobates; and we have reason to believe that the three others are in heaven. The first one had had a little child in heaven for a month past, which perhaps attracted its mother to that place; the two latter ones were soon followed, each by a child which they had left in the cradle; and both children were fortunately baptized a little before their death.

“ We cannot have admittance to a certain cabin, which is filled only with sick people; when we are in the street, a child of about four years, full of health, runs up to us and pleases us uncommonly. We [110] ask him his house, he points it out to us; we, suspecting that at his age, in the midst of so many sick people, death might easily seize him before we could, in case of extreme necessity, provide for the salvation of his soul. I feel strongly impelled not to lose the opportunity; I beg Father Chaumonot to baptize him in secret. He takes from the road a handful of

perdre l'occasion, ie prie le P. Chaumonot de le baptiser en secret. Il prend dans le chemin vne poignée de neige, l'eschauffe dans sa main, & verse l'eau sur ce petit enfant, qui luy souffrit en mesme temps: & puis apres, comme s'il auoit receu tout ce qu'il desiroit de nous, il se retire en courant deuers sa cabane: il tombe incontinent malade. Tous ceux de sa maison que nous n'auions pû aborder retournent en santé, luy seul est emporté de la force du mal, & son ame s'enuole au Ciel.

Vn petit enfant nouveau né, n'est pas si tost venu au monde qu'il est attaqué de verole: ie songeois à le baptiser, mais les parens ne font pas dispoez à le souffrir, & l'eau me manque: sans que i'y pense on apporte vn grand vaisseau remply d'eau tiede pour le lauer: ie me iette [III] dans la meslée, & me saisis gayement de cét enfant: Je le plonge tout nud, & le replonge en l'eau, & le baptise tout à mon aise, *vsque ad trinam immersionem*: au bout de quelques iours il meurt. Les parens estoient bien esloignez de croire que c'estoit là la meilleure façon de baptiser.

Au bourg de sainct Xauier ie trouue trois freres malades, ie les instruits, leur mere s'oppose à leur baptême: Vn de leur frere, dit-elle, mourut l'Esté passé pour auoir esté baptisé, elle adioust d'autres blasphemés contre Dieu. Je quitte là cette megere, & me tourne vers les enfans: ie leur parle le plus fortement que ie puis de l'enfer & de ces flammes qui iamais ne s'esteignent. Je m'adresse à l'aîné aagé pres de vingt ans: Es-tu resolu à ces peines, luy dis-je? Helas nanny! baptise moy. Quoy, malheureux, luy dit sa mere, es-tu donc resolu de mou-

snow, warms it in his hand, and pours the water over this little child, who at the same time smiled at him. And then, as he had received all that he desired of us, he runs away toward his cabin; he straight-way falls sick. All those of his house whom we had not been able to approach, return to health; he alone is carried off by the violence of the disease, and his soul takes flight to Heaven.

“ A little child, newly born, has no sooner come into the world than it is attacked by smallpox. I thought of baptizing it, but the parents are not disposed to allow this, and water fails me. Without my thinking of it, they bring a great vessel filled with lukewarm water, to bathe it; I mingle [111] with the company, and joyously seize this child; I plunge it again and again, all naked, into the water, and baptize it quite at my ease, *usque ad trinam immersionem*; after some days it dies. The parents were very far from believing that that was the best way to baptize.

“ At the village of saint Xavier, I find three sick brothers; I instruct them; their mother opposes their baptism. ‘One of their brothers,’ she says, ‘died last Summer for having been baptized;’ she adds other blasphemies against God. I leave there this Megera, and turn toward the children: I speak to them as strongly as I can about hell, and of those flames which are never quenched. I turn to the eldest, aged nearly twenty years: ‘Art thou resolved for these pains?’ I say to him. ‘Alas, no indeed! baptize me.’ ‘What? wretch,’ said his mother to him, ‘art thou then resolved to die? thou art dead if they baptize thee.’ ‘I wish them to baptize me,’ he answers, ‘for I too greatly dread those flames, which

rir. tu es mort si on te baptise. Je veux qu'on me baptise, répond-il, car ie redoute trop ces flammes qui brûlent tout, & iamais ne finissent. Dieu sçait de quel cœur ie conferay ce S. Baptême, mais les deux [112] autres freres n'eurent pas assez de courage pour en cela desobeir sainctement à leur mere. Huiët iours apres ie retourne les voir, celui que i'auois baptisé ne l'auoit pas fait longue, les deux autres estoient rechapez: de quel œil pouuoit on me voir? & cette pauvre mere n'auoit-elle pas quelque raifon d'auoir le baptême en horreur, & celui qui l'auoit conféré.

Au reste cét autre frere qui leur estoit mort l'Esté precedent, apres auoir receu le sainct baptême, nous auoit fait paroistre vne prouidence de Dieu bien particuliere sur luy. Le P. Garnier arriua heureusement en ce bourg, à l'heure mesme qu'on y rapportoit ce ieune homme qui estoit desia quasi mort: lors qu'ils estoient à la pesche à deux iournées de leur pays, vne nation incogneüe s'estoit venu ietter sur leur cabane, & auoit tué sur le lieu trois ou quatre de nos Hurons, quelques autres estans eschappez. Celuy-cy voyant vne gresle de fleches fondre sur eux, au lieu de prendre la fuite, prit entre ses bras vn petit frere qu'il auoit, & auoit paré tous les coups qu'on decochoit [113] sur ce petit innocent, les receuant luy-mesme sur son corps, avec vn courage & vn amour fraternel qui semble auoir quelque chose plus que la nature. En effect il conferua ce petit frere, mais luy fut transpercé de fleches, & tomba comme mort sur celui qu'il vouloit couvrir de son corps en mourant. Les ennemis s'estans retirez, ceux qui auoient pris la fuite retournerent au lieu où s'estoit

burn everything and never cease.' God knows with what heart I conferred that Holy Baptism; but the two [112] other brothers had not sufficient courage therein holily to disobey their mother. Eight days later, I return to see them: the one whom I had baptized had not lived long; the two others had escaped. With what eyes could they look at me? and had not this poor mother some reason to hold baptism in abomination, and him who had conferred it?

“Howbeit, that other brother who had died among them the Summer before, after having received holy baptism, had shown us a very special providence of God over him. Father Garnier fortunately arrived in this village at the very hour when they were bringing home this young man, who was already nearly dead; while they were fishing, two days' journey from their own country, an unknown nation had come to fall upon their cabin, and had killed on the spot three or four of our Hurons, some others having escaped. This man, seeing a shower of arrows burst upon them like hail, instead of taking flight, seized in his arms a little brother that he had, and parried all the darts which they were letting loose [113] upon this little innocent,—receiving them upon his own body with a courage and a brotherly love which seems to be marked by something more than nature. In fact, he preserved this little brother, but himself was pierced through with arrows, and fell, as if dead, upon the one whom he tried to cover with his body in dying. The enemies having withdrawn, those who had taken flight returned to the place where the attack had occurred, and, having found this man with some remnants of life, they brought him to their village. Father Garnier, then, happening to

fait le meurtre, & ayant trouué celui-cy avec quelques restes de vie, ils l'amenerent en leur bourg. Le Pere Garnier s'estant donc là trouué lors que ce pauvre moribund arriuoit, s'approcha de luy pour l'instruire: mais las il n'auoit plus de iugement, son esprit estoit sans arrest dans des folies continuelles. Le Pere iette ses yeux & son cœur vers le ciel, & voyant bien que si Dieu n'auoit pitié de ce pauvre homme, c'estoit fait à iamais de son ame, il a recours aux merites de S. François Xauier, il implore son assistance, & voit quelques Messes & quelques mortifications en son honneur. A l'heure mesme le malade comme reuenant d'un profond sommeil, s'écrie, [114] Toy qui as fait le monde aye pitié de moy: A ce cry les barbares qui sont là present sont tous estonnez, le Pere benit Dieu, instruit ce pauvre moribund, qui luy demande le baptême, deteste ses pechez, souffre apres le ciel, où sans doute il se vit bien tost, n'ayant pas surueçu un iour à son baptême.

Voicy encore quelques autres coups de faueur de Dieu sur les esleus.

Allant en un endroit nous nous esgarons sans y penser, & nous trouuons engagez dans des routes que nous ne cherchions pas: nous rencontrons deux petits enfans qui se meurent, couchez pres de leur mere toute explorée; ils reçoient tous deux le baptême, & puis s'enuolent au ciel. N'est-ce pas Dieu qui nous guidait.

La veille de la Touffaincts ie suis contraint de courir seul en deux ou trois cabanes, au milieu d'une espoisse forest, où la maladie les ruinoit. Je mets le pied dans une pauvre maisonnette où iamais ie n'estois entré, ie trouue un ieune garçon en bien grand

be there when this poor dying man arrived, approached him to instruct him; but alas, he had no further judgment, his mind was, without pause, in continual frenzies. The Father casts his eyes and his heart toward heaven, and, seeing well that unless God had pity on this poor man it was forever done with his soul; he has recourse to the merits of St. François Xavier; he implores his assistance, and vows some Masses and some mortifications in his honor. At that very time, the patient, as if coming back from a deep sleep, exclaims: [114] ‘Thou who hast made the world, have pity on me!’ At this cry, the barbarians who are there present are all astonished: the Father blesses God, instructs this poor dying man, who asks him for baptism, who detests his sins, and sighs after heaven, where no doubt he soon found himself,—not having survived his baptism one day.”

Here are also some other acts of God’s favor over the elect.

“On our way to a place, we go astray unawares, and find ourselves involved in routes that we were not seeking. We meet two little children who are dying,—prostrate near their mother, who is all in tears; they both receive baptism, and then take flight to heaven. Was it not God who guided us?

“On the eve of All Saints, I am constrained to run alone into two or three cabins, in the midst of a dense forest, where the disease was ruining them. I set foot in a poor little house where I had never entered; I find a young lad in very great danger of dying. I instruct him, and prepare him for holy baptism; [115] his father opposes it, and will not allow me this, unless at the same time I baptize another,

danger de mourir: ie l'instruis & le dispose au saint baptême, [115] son pere s'y oppose, & ne veut pas me le permettre, si en mesme temps ie n'en baptise vn autre qui estoit encore au berceau; i'en fais difficulté, ce plus petit n'estant aucunement malade: le pere de son costé persiste aussi dans son refus, me disant qu'il vouloit que si les deux enfans mouroient ils allaient de compagnie ou dans le ciel, ou aux enfers. Je suis contraint de luy accorder ce qu'il veut pour ne pas perdre vne ame, ie les baptise donc tous deux, au bout de huit iours ie retourne, ie ne les trouue plus en vie, on me chaffe de la cabane, & on n'y veut plus entendre parler de Dieu. C'est ainsi que Nostre Seigneur se sert mesme des reprovez pour auoir ses esleus.

Je passe proche d'une cabane où trois petits enfans se meurent, on m'appelle comme vn grand medecin pour porter iugement combien il leur restoit de vie: en entrant ie voy bien qu'il en restoit encore assez pour les faire viure à iamais dans le ciel: en leur tastant le poux ie prens mon temps secretement, & les baptise: ils n'attendoient rien que cela pour mourir à toutes leurs miseres. En vn mot [116] nous faisons icy les affaires de Dieu, est-ce merueille qu'il s'en melle?

Iusques icy le Pere.

N'y a-il pas dans ces rencontres dequoy benir à iamais les misericordes de Dieu: mais aussi tres-souuent les effects adorables de sa iustice se font voir clairement sur vne quantité d'infideles & de reprovez qui vomissent leur ame blasphemant contre vn si bon Seigneur, dont ils refusent les faueurs gratuites à l'heure de la mort, qu'ils voudroient dedans l'eter-

who is still in the cradle. I object to that, this smaller one being nowise sick; the father, on his side, also persists in his refusal, telling me that he wished that, if his two children died, they should go in company, either to heaven or to hell. I am constrained to grant him what he desires, in order not to lose a soul; I then baptize them both. After eight days I return; I find them no longer alive; I am driven from the cabin, and they will hear no further mention of God. Thus it is that Our Lord uses even reprobates in order to possess his elect.

“I pass near a cabin where three little children are dying; I am called, as if I were a great physician, to declare how much life was left to them. On going in, I plainly see that they still had enough left to make them live forever in heaven; while feeling their pulses, I take my opportunity secretly, and baptize them; they were awaiting nothing but that in order to die to all their miseries. In a word, [116] we are transacting the affairs of God here: is it a wonder that he takes part in them?”

Thus far the Father.

Is there not in these incidents reason to bless forever the mercies of God? But also very often the adorable effects of his justice clearly reveal themselves upon a number of infidels and reprobates, who vomit forth their soul by blaspheming against so good a Lord, whose free favors they refuse at the hour of death,—which in eternity they would fain have brought back at the cost of all the sufferings of hell. I adduce but one instance hereof, which causes me as much pity as indignation.

One of our Fathers enters a cabin; he accosts a sick man there who is drawing near death; he ob-

nité auoir rachepté au prix de toutes les souffrances d'enfer. Il n'en apporte qu'un exemple, qui me donne autant de pitié que d'indignation.

Un de nos Peres entre en une cabane, il y aborde un malade qui tire à la mort, il obtient avec bien de la peine de plusieurs qui estoient là presens le loisir d'instruire ce pauvre moribond; il est instruit & disposé, il donne son consentement au baptême, il ne faut plus que de l'eau. A ce moment une petite fille de sept à huit ans se leue, prend le seau où estoit l'eau, la verse en terre, & la foule aux pieds, elle s'écrie que résolument le malade [117] ne seroit point baptisé. Tu es mort, luy dit-elle, si tu permets qu'on te baptise, retracte ton consentement, pour moy quoy que tu fasses, j'empêcheray bien qu'on ne trouue de l'eau. En fin cette petite furie d'enfer est si eloquente que le malade se dedit, ne veut plus estre baptisé. Veux tu donc te damner? Ouy da. Je suis tout resolu, dit-il, de souffrir les feux & les flammes d'enfer; ie me suis disposé dès mon bas aage à estre cruellement brûlé, j'y ferray paroître mon courage. Le diable qui sans doute auoit animé cet enfant, n'entra-il point dans le corps de cet homme: quoy qu'il en soit, ce malheureux persista iusques à la mort dans son refus.

tains with much difficulty, from several who were there present, the leisure to instruct this poor dying man. He is instructed and made ready; he gives his consent to baptism; there needs nothing more but some water. At this moment, a little girl of seven or eight years gets up, takes the bucket in which the water was, pours it on the ground, and tramples it with her feet; she exclaims that upon her word the sick man [117] should not be baptized. "Thou art dead," she says to him; "if thou allow them to baptize thee; retract thy consent: as for me, whatever thou doest, I will surely prevent them from finding water." To conclude; this little fury of hell is so eloquent that the sick man goes back on his word, and will no more be baptized. "Dost thou wish then to be damned?" "Certainly; I am fully resolved," he says, "to suffer the fires and the flames of hell. I have prepared myself from my early youth to be cruelly burned: I will show my courage therein." Did not the devil, who no doubt had animated this child, enter this man's body? However that be, this wretch persisted in his refusal, even until death.

[118] CHAPITRE VIII.

DES CHRESTIENS DE CETTE MESME MISSION DE LA
CONCEPTION.

L'AN passé cette Eglise florissoit assez heureusement pour les commencemens d'une Eglise naissante au milieu d'une barbarie, qui n'auoit rien que de sauage depuis la creation du monde. Cette année le nombre en est notablement déchu, plusieurs ont esté renuersez par terre, qui dans la mort de leurs parens, de leurs nepueux, de leurs enfans, & la ruine de leur famille n'ont pas eu assez de foy pour supporter avec courage ces coups-là de la main de Dieu, mais ont blasphemé contre luy, & se voyant plus mal traittez que ceux qui estoient infideles, ont abandonné le Christianisme, comme si ce malheur ne leur fust arriué que par l'impuissance de Dieu, qui auroit eu moins de pouuoir à les preseruer du fleau qui rauageoit tout le pays, [119] que n'auoient les demons pour ceux qui se rangeoient de leur party. Nous apprendrõs dans l'éternité les refforts adorables de cét œil qui voit tout, & va disposant en cette façon les ordres de sa prouidence: mais cependant nous ne cessons de le benir de tout: car si plusieurs en ces rencontres ont esté infideles à Dieu, nous auons admiré le courage de quelques vns, qui se sont conseruez entierement dans leur ferueur, & mesme ont augmenté leur zele au plus fort de toutes ces bourasques.

Vne bonne vieille d'enuiron septante ans, de mesme

[118] CHAPTER VIII.

OF THE CHRISTIANS OF THIS SAME MISSION OF LA
CONCEPTION.

LAST year, this Church flourished quite happily for the beginnings of a Church born in the midst of a barbarism which from the creation of the world had none but savage attributes. This year, the number of members has notably fallen off; many have been overthrown to the ground, who at the death of their parents, of their nephews, of their children, and at the ruin of their family, have not had faith enough to endure with courage those blows from the hand of God, but have blasphemed against him. These, seeing themselves more severely dealt with than those who were infidels, have abandoned Christianity,—as if this misfortune had befallen them only through the impotence of God, who had had less power to preserve them from the scourge which was ravaging the whole country, [119] than the demons had for those who took sides with them. We shall learn in eternity the adorable activities of that eye which sees everything, and keeps disposing in this way the orders of its providence; but yet we do not cease to bless it for everything; for if many on these occasions have been faithless to God, we have admired the courage of some who have maintained themselves altogether in their fervor, and have even augmented their zeal at the height of all these squalls.

A good old woman of about seventy years,—of the

nom d'Anne que celle dōt nous auons parlé au chapitre fixiefme, pour estre agreable aux yeux de Dieu, n'a pas esté exempte du fleau qui a rauagé cette petite Eglise, pluſtoſt ie puis dire que peut-eſtre dans tout le pays il n'y a eu aucun plus auant dans l'affliction qu'elle. Elle n'auoit que deux grandes filles & vne niepce, qui eſtoient l'vnique appuy de ſa vieilleſſe, & toutes les richeſſes de cette pauvre femme, Dieu les prit toutes trois à ſoy en moins de trois ſemaines: elle ſe vit donc abandonnée, [120] non pas toute ſeule, mais pour accroître ſa miſere, trois petits enfans orphelins ſur les bras. Ce n'eſt pas tout, ces trois petits innocens tombent malades quaſi en meſme iour, & font ſi bas qu'ils ne peuuent demander aſſiſtance que par leurs cris: lors qu'elle ſoulage l'un, l'autre pleure voyant qu'on le quitte: l'un eſt dans le berceau, & crie apres le laiçt: il tend les mains à ſa grand-mere pour ſe pendre à vne mam-melle fleſtrie, & qui n'a plus de ſuc; les deux autres meurent auſſi de faim, & luy demandent à manger: cette pauvre vieille eſt ſi foible qu'à peine peut-elle en vne heure brifer entre deux pierres vne poignée de bled: de plus le bois luy manque, & n'a pas dans la rigueur du froid dequoy entretenir ſon feu: d'en aller couper dans les bois, outre qu'elle ſe voit quaſi toute nuë, la veuë & les forces luy deffailent: dans tout ſon bourg ils ont eu aſſez de langue & de malice pour plaindre ſa miſere, & accuſer Dieu comme impuiſſant ou iniuſte en ſes prouidences: mais à peine y en eut-il aucun, meſme de ſes plus proches qui ſe mit en deuoir de luy donner quelque [121] aſſiſtance. Son affliction en a eſpouuanté pluſieurs, & leur a fait perdre courage, craignant, diſoient-ils, vn ſemblable

same name, Anne, as the one of whom we spoke in the sixth chapter,—though acceptable in the sight of God, has not been exempt from the scourge which has ravaged this little Church: rather I may say that perhaps in all the country there has been no one deeper in affliction than she. She had only two grown daughters and a niece, who were the sole support of her old age, and all this poor woman's riches; God took them all three to himself in less than three weeks; she then saw herself desolate,—[120] not indeed quite alone, but, to increase her misery, with three little orphan children on her hands. This is not all; these three little innocents fall sick almost on the same day, and are so low that they can ask help only by their cries. When she soothes one, the other weeps on seeing her leave it; one is in the cradle, and cries after milk; he stretches out his hands to his grandmother, in order to cling to a withered breast, which has no more juice; the two others are also dying with hunger and ask her for food. This poor old woman is so weak that hardly in course of an hour can she crush a handful of corn between two stones. Moreover, wood fails her, and during the rigor of the cold she has no fuel to maintain her fire; to go and cut some in the woods,—besides the fact that she sees herself almost entirely naked,—her sight and strength fail her. Throughout her village, they have had speech enough and malice enough to bewail her misery, and accuse God as being powerless or unjust in his providence: but there was scarcely any one, even of her nearest relatives, who assumed the obligation of giving her any [121] assistance. Her affliction has terrified many, and has made them lose courage,—fearing, they said, a like

malheur s'ils perfistoient dedans la Foy. Mais elle seule supporta plus constamment son mal que les autres ne le considererent. Quant à nous, quoy que nous fîmes le possible pour l'assister, & que cette misere nous touchast viuement, nous prîmes toutefois plaisir aussi bien que le ciel, à voir sa fidelité & la fermeté de son cœur en vne espreuue si asseurée. Durant tout ce temps iamais elle ne dit aucun mot contre Dieu, plustost c'estoit sa plus grande consolation d'auoir recours à luy, & de leuer les yeux au ciel où elle espere apres la mort se trouuer exempte de ses maux. Ses filles furent baptisées, & sa niepce qui l'auoit esté, fut confessée vn peu deuant la mort. Cette bonne femme les voyant mortes toutes trois, se consoloit dans la pensée qu'elles estoient au ciel bien-heureuses. Sa simplicité fut bien si grande que voyât ces petits orphelins qui luy restoient malades, quoy que desia ils eussent esté baptisez, elle se tourna vers vn de nos Peres: [122] Tu vois bien, luy dit elle, que ces enfans se meurent, ie te prie rebaptise les, afin que plus asseurement ils aillent dans le ciel, ce fera ma consolation de les voir mourir par apres. Vn d'eux ne la fit pas longue, l'autre à qui le laict manque le fuiura bien-tost. Qu'il est bien vray que Dieu se plaist à faire ses graces aux plus simples? car cette bonne femme continuë autant que iamais dans la pratique des Sacremens, & dans les deuoirs d'une bonne Chrestienne. Vne ame si fidele à Dieu quand bien elle feroit toute seule meriteroit qu'on employast cent vies pour la conduire dans les voyes de la sainteté, que luy a merité le Sang & la Passion de Iesus-Christ.

Vn autre bon Chrestien, chef d'une famille des

misfortune if they persisted in the Faith; but she, alone, more steadfastly bore her trouble than the others considered it. As for us, although we did our utmost to aid her, and though this misery touched us keenly, we nevertheless took pleasure, as well as heaven, in seeing her fidelity, and the firmness of her heart, in so genuine a trial. During all this time she said never a word against God; rather, it was her greatest consolation to have recourse to him and to lift her eyes to heaven, where she hopes after death to find herself exempt from her troubles. Her daughters were baptized, and her niece, who had been [baptized before], was heard in confession a little before death. This good woman, seeing them all three dead, consoled herself in the thought that they were blessed in heaven. Her simplicity was indeed so great that, seeing those little orphans who remained sick with her, although they had already been baptized, she turned to one of our Fathers: [122] "Thou seest well," she says to him, "that these children are dying; I beg you, baptize them again, to the end that they may more certainly go to heaven; it will be my consolation to see them die thereafter." One of them made no long stay; another—the one who lacks milk—will soon follow him. How true it is indeed, that God takes pleasure in imparting his graces to the most simple; for this good woman continues as much as ever in the observance of the Sacraments, and in the duties of a good Christian. A soul so faithful to God,—even though it were quite alone,—would deserve that one should spend a hundred lives to lead it into the ways of holiness which the Blood and the Passion of Jesus Christ have merited for it.

plus confiderables, du mefme bourg de la Conception, & qui depuis fon baptefme nous a donné l'efpace de treize mois toute forte de fatisfaction, eftant venu vn iour dans la chappelle entendre Meffe & prier Dieu à fon ordinaire, apres auoir acheué quelques prieres qu'il a appris par cœur: Mon Dieu, dit-il, [123] efccoutez moy, car c'eft maintenant que ie vais vous prier: Tous mes enfans font maintenant attaquez de la maladie, & quasi tous en danger de mourir: vous diray-je guariffiez les? vous le pouuez d'une feule parole. Ce n'eft pas là, mon Dieu, ce que ie veux vous dire: Efccoutez les penfées de mon ame, vous qui cognoiffiez tous nos cœurs. Vous eftes le grand maiftre de tout, vous qui auez crée le monde. & toutesfois i'ay defir aujourd'huy de vous faire vn prefent: ie regarde par tout, & ne rencontre rien qui foit digne de vous. Helas! ie ne fuis que pouffiere en vofre prefence, & les balieures d'une cabane qu'on nettoye: Tous les hommes ne font rien deuant vous: que puis-je donc vous offrir, grand Dieu? tout ce que i'ay, mon Dieu: Vous eftes le maiftre de nos vies: c'eft aujourd'huy que ie vous les offre: non feulement la vie de mes enfans, mais la mienne, & de tous ceux de ma famille. Si ie fuis le dernier à mourir, ie vous diray, prenez ma vie, mon Dieu, tout ce que vous voulez eft raifonnable. C'eft aujourd'huy, mon Dieu, que vous pouuez m'efprouuer en [124] me prenant au mot: Ouy, ie ne diray rien autre chofe finon que vofre volonté eft faincte en tout ce qu'elle ordonne. Mais vous Iefus, mon Sauueur, que puis-je maintenant vous offrir? il ne me refte rien apres le don que ie viens de faire: mais auffi vous y auez part, puis que vous eftes Dieu. Ayez pitié de moy,

Another good Christian — head of one of the most important families of the same village of la Conception, who since his baptism has given us all every sort of satisfaction for the space of thirteen months — having come to the chapel one day to hear Mass and pray to God as was his wont, after having finished some prayers which he has learned by heart, said: “My God, [123] listen to me, for now is the time I am going to pray to you. All my children are now attacked by the disease, and almost all in danger of dying. Shall I say to you, ‘Cure them?’ You can do so by a single word. That, my God, is not what I wish to tell you: listen to the thoughts of my soul, you who know all our hearts. You are the great master of everything, you who have created the world; and yet I desire to-day to make you a present; I look everywhere, and encounter nothing which is worthy of you. Alas! I am but dust in your presence, and the sweepings of a cabin that is cleaned. All men are nothing before you,— what can I then offer you, great God? all that I have, my God. You are the master of our lives; to-day I offer them to you, not only the life of my children, but mine, and that of all those in my family. If I am the last to die, I will say to you: ‘Take my life, my God, all that you wish is reasonable.’ To-day, my God, you can try me by [124] taking me at my word. Yes, I will say nothing else than that your will is holy in everything which it ordains. But you, Jesus, my Savior, what can I now offer you? I have nothing left, after the gift which I have just made; but you, too, have a share in it, since you are God. Have pity on me; it is enough for me that the present which I have just made is acceptable to you.”

ce m'est assez que le present que ie viens de faire vous agree.

Vn de nos Peres qui escoutoit cette priere, lors que le bon homme ne croyoit pas auoir aucun tefmoin, m'affeure au bas de la lettre qu'il m'en escriuait, qu'il n'y a du tout rien adiousté, & que mesme il n'a pas peu exprimer en nostre langue François l'efficace & l'affection de la deuotion qui luy paroissoit bien plus grande dans les termes Hurons

Il pleust à Dieu prendre au mot ce bon Chrestien : celui de ses enfans qu'il cherissoit le plus mourust, apres des douleurs quasi insupportables : mais sans doute Dieu fit misericorde au fils pour recompenser les saintes volonteés du pere. Ce ieune garçon depuis son baptême n'auoit pas quasi fait aucune profession du [125] Christianisme, la ieunesse l'ayant emporté dans le libertinage.

Vn iour que les deux Peres qui ont soin de cette mission retournerent audit bourg, apres quelques courtes qu'ils auoient fait, on leur dit que ce ieune garçon estoit mort : ils vont incontinent en la cabane pour consoler le pere, ils trouuent le fils encore en vie, & avec vn plein iugement, mais tirant à la fin : on luy parle du Ciel, il escoute tres-volontiers : il s'accuse de ses pechez, & demande pardon à Dieu : on luy donne l'absolution, & le dispose à bien mourir. A peine les Peres furent retournez en leur cabane, qu'on leur vint apporter les nouuelles affeurrées de sa mort.

Cette mort refona bien haut : par tout il se disoit que Dieu abandonnoit ses plus fideles seruiteurs, que la Foy ne seruoit qu'à les faire mourir, & que le desir que nous auions de les mettre au plustost dans le

One of our Fathers, who was listening to this prayer when the good man did not think he had any witness, assures me at the end of the letter which he wrote to me about it, that he has added nothing at all to it, and that indeed he has not been able to express in our French language the efficacy and the affection of the devotion, which appeared to him much greater in the Huron terms.

It pleased God to take this good Christian literally,—that one of his children which he cherished the most died, after almost unendurable pains; but no doubt God showed mercy to the son in order to recompense the holy wishes of the father. This young lad, after his baptism, had scarcely made any profession of [125] Christianity, his youth having carried him away into license.

One day, when the two Fathers who have charge of this mission returned to the said village, after some errands which they had despatched, it was told them that this young lad was dead. They straightway go into the cabin to console the father; they find the son still alive, and with his faculties complete, but approaching his end. They speak to him of Heaven; he listens very willingly: he accuses himself of his sins, and asks pardon of God; they give him absolution, and prepare him to die happily. Hardly had the Fathers returned to their cabin when some one came to bring them the certain news of his death.

This death resounded very loudly; it was everywhere said that God was forsaking his most faithful servants, that the Faith availed only to cause them to die, and that our desire to put them in Heaven as soon as possible caused us to hasten the days of those whom we believe to be the best prepared there-

Ciel, faisoit que nous auacions les iours de ceux que nous croyons y estre les mieux disposez. Le pere en la perte de ce fils, qui fuiuit la mort de deux autres petits enfans, ne manqua pas d'estre [126] puiffamment attaqué & dedans & dehors sa maison: Ses amys & sa femme luy disoient aussi bien qu'autresfois on disoit au bon Iob, *Benedic Deo & morere*. Nonobstant il fut entierement fidele à Dieu, il continua dans sa mesme ferueur, & vint de rechef en nostre Chappelle remercier Dieu de la mort de ce fils bien-aymé, & luy offrir tout de nouveau tout ce qui luy restoit d'enfans.

Mais, hélas! si l'esprit est prompt la foiblesse de la chair est grande: le pauvre homme se trouua surpris: Nostre Seigneur ayant continué d'esprouuer sa fidelité & sa constance: Voicy ce que nos Peres m'en escriuent. Hélas! que le bon René a besoin que nous redoublions nos prieres pour luy. *Cecidit de cælo Lucifer qui mane oriebatur*; tant de morts de sa cabane & de ses propres enfans, & l'extremité dans laquelle il void enfin vne sienne fille de vingt ans, l'importunité de sa femme qui ne cesse de le tourmenter, les assurances qu'un imposteur magicien leur a donné qu'il gueriroit leur fille: toutes ces choses enfin l'ont fait tomber dans le peché, & recourir à ces remedes [127] diaboliques. Au reste on ne parle dans tout ce bourg que de ce magicien: il a promis publiquement de guerir tous les malades qu'il arroferoit d'une eau, que son demon, dit-il, luy a enseigné. On a tenu conseil trois iours entiers pour une affaire de telle consequence: on a fait treize presens notables à cet imposteur, incontînêt apres il commença son operation: il arrofa tous les malades

for. The father, at the loss of this son, which followed the death of two other little children, did not escape being [126] vigorously attacked both within and without his house; his friends and his wife said to him, the same as was formerly said to the good Job: *Benedic Deo, et morere*. Nevertheless, he was entirely faithful to God; he continued in his same fervor, and again came into our Chapel, to thank God for the death of this well-beloved son, and to offer him quite anew all the children whom he had left.

But alas! if the spirit is prompt, the weakness of the flesh is great: the poor man was taken by surprise,—Our Lord having continued to try his fidelity and his constancy. Note what our Fathers write to me in the matter. “Alas! how the good René has need that we redouble our prayers for him. *Cecidit de cælo Lucifer qui mane oriebatur*; so many dead from his cabin and of his own children, and the extremity in which he finally sees a daughter of his, twenty years old; the importunity of his wife, who does not cease to torment him; the assurances that a false magician has given them, that he would cure their daughter,—all these things at last made him fall into sin, and have recourse to those diabolical [127] remedies. For that matter, this magician is the only subject of conversation in all this village; he has openly promised to cure all the sick, whom he would sprinkle with a water about which his demon, he says, has taught him. They have held a council three whole days, for an affair of such consequence: they have made thirteen notable presents to this impostor. Straightway afterward, he began his operation: he sprinkled all the sick of the village.

du village. Dieu foit beny des heureux commence-mens qu'il a donné a ce mal-heureux medecin, qui a esté si bien payé par aduance: quatre de ceux qu'il aspergea moururent la meſme nuit, & vne autre estoit morte sur l'heure entre ſes mains. Juſques icy le Pere.

Voila ce ſemble des teſmoignages bien affeurez du grand pouuoir que les demons ont acquis ſur ces pauvres barbares, de voir qu'il ſe faſſe adorer ſi facilement pour leur maſtre, quoy qu'il les trompe ſi publiquement. Quoy qu'il en ſoit, Noſtre Seigneur eut pitié de ce pauvre Chreſtien, cette fille qui auoit esté l'occafion de ſa cheutte mourut bien toſt entre les mains du Magicien auſſi bien [128] que les autres. Cette mort fut la vie du pere, il ouurit incontinent les yeux à ſon malheur, il recogneut ſa faute, & ſe vint confeſſer: & depuis ce temps-là continuë en la pratique des Sacremëns. Dieu veuille que ſa femme ne luy ſoit point encore vne Eue, car cette malheureuſe n'eſt pas reduite en ſon deuoir.

Venons à la perle de nos Chreſtiens, Ioseph Chihouatenhoua. Voicy ce que m'en eſcriuent nos Peres.

Noſtre bon Chreſtien ſe comporte genereuſement au milieu de toutes ces tempeſtes: il parle plus reſolument & plus hautement que iamais, il reprend publiquement les ſuperſtitions diaboliques, & la ſottife de ſes compatriotes. Nous prenions plaſir à l'entendre il y a quelques iours; parlant à des Anciens & Capitaines: l'eſtois, diſoit-il, ces années paſſées appellé à tous vos conſeils, ſemblables à ceux qu'on a tenu ces iours derniers; ie m'eſtonnerois de n'auoir point esté inuité à ceux-cy, n'eſtoit que ie ſçay bien

May God be blessed for the happy beginnings that he has given to this wretched physician, who has been so well paid in advance; four of those whom he sprinkled died the same night, and another had suddenly died in his hands." Thus far the Father.

There are, it seems, well attested demonstrations of the great power which the demons have acquired over these poor barbarians,—to see that he contrives to be so easily adored as their master, although he so openly deceives them. Be this as it may, Our Lord took pity on this poor Christian; that daughter who had been the occasion of his fall, soon died in the Magician's hands, as well [128] as the others. This death was the life of the father; he forthwith opened his eyes to his misfortune; he acknowledged his fault and came to confess; and since that time he has continued in the observance of the Sacraments. God grant that his wife be not again an Eve to him; for this unhappy woman is not brought down to her duty.

Let us come to the pearl of our Christians,—Joseph Chihouatenhoua. Here is what our Fathers write to me of him.

"Our good Christian behaves himself nobly in the midst of all these tempests,—he speaks more positively and more loudly than ever; he publicly reproves the diabolical superstitions and the folly of his fellow countrymen. We took pleasure in hearing him some days ago; speaking to some Elders and Captains, he said: 'I was called, in these past years, to all your councils, like those which have been held in these last days; I would be astonished not to have been invited to these, were it not that I well know that the Magician has not wished the believers to be present there. I would have gladly

que le Magiciẽ n'a pas voulu que les croyans y affistassent: i'y eusse parlé volontiers, & quoy que ie vous honore, & vous appelle [129] tous mes oncles, ie vous eusse dit publiquement qu'en toutes ces affaires vous vous comportez comme des enfans sans esprit. Vn forcier vous persuade ce qu'il veut: il a promis de guerir tous vos malades, vous l'avez creu, & luy avez fait de grands presens selon qu'il les a desiré. Le diable est vn mêteur, & nonobstant vous le croyez; il est insolent en ses demandes, & toutefois quoy qu'il vous couste vous luy obeïssiez de poinct en poinct: Dieu est veritable en ses promesses, vous luy refusez la croyance; ses commandemens sont faciles & raisonnables, pas vn ne se met en peine de luy obeïr. Le diable prend plaisir à recevoir des honneurs qui ne sont deus qu'à Dieu seul, & apres il se moque de vous: la maladie continuẽ aussi fort que iamais, la mortalité rauage vos cabanes, & ceux que cet imposteur Magicien a le plus arrosé de son eau, ce sont ceux-là iustement qui sont morts. Vous voyez cela aussi bien que moy, & nonobstant vous persistez dans vostre aveuglement: ouurez les yeux, & vous confesserez que le diable vous trompe. Au reste i'entends qu'on parle de moy [130] comme d'un homme qui a intelligence avec les robbes noires. Je veux qu'on sçache que ie suis lié avec eux, non pas pour ruiner le pays comme disent les langues mesdisantes, mais pour maintenir les veritez qu'ils sont venus nous annoncer: Je feray heureux de mourir pour ce fujet, ie suis tout prest d'estre brûlé pour cette cause. Je ne pretens rien en croyant que d'honorer le maistre de nos vies, non pas pour l'esperance d'aucun bien que i'attende de luy en ce monde, mais

spoken there; and, although I honor you, and call you [129] all my uncles, I would have told you publicly that in all these affairs you behave like children without intelligence. A sorcerer persuades you what he will; he has promised to cure all your sick; you have believed him, and have made him great presents, according as he has desired them. The devil is a liar, and, for all that, you believe him; he is insolent in his demands, and yet, whatever it cost you, you obey him in every point. God is true in his promises; you refuse belief in him; his commandments are easy and reasonable; not one puts himself to the trouble of obeying him. The devil takes pleasure in receiving honors which are due only to God alone, and afterward he mocks you; the disease continues as strongly as ever; the mortality ravages your cabins, and those whom this false Magician has sprinkled most with his water, are the very ones who have died. You see that as well as I, and yet you persist in your blindness; open your eyes and you will acknowledge that the devil deceives you. Moreover, I hear that they speak of me [130] as of a man who is in league with the black gowns. I wish them to know that I am allied with them,—not to ruin the country, as the slanderous tongues say, but to maintain the truths which they have come to announce to us. I shall be happy to die for this reason; I am quite ready to be burned for this cause. I aim at naught, in believing, save to honor the master of our lives,—not for the hope of any good that I expect from him in this world, but only in the hope of Paradise, whereof we had no knowledge before they came to teach us. That is why I do not fear to die; let them kill me for this cause,—I will

fous les feules eſperances du Paradis, dont nous n'a-
uions pas cognoiſſance auant qu'on fuſt venu nous
enſeigner. Cela fait que ie ne crains pas de mourir;
qu'on me tuë pour ce fujet, ie ne fuiray pas la mort.
Dites cela à tout le monde, ie le dis à tous ceux qui
me parlent de ma croyance, afin qu'on ſçache nette-
ment l'eſtime que ie fais de la Foy.

La pureté de ſa conſcience ne luy permet pas de
porter plus d'un iour ce qui luy ſemble le moins du
monde deſagreable à Dieu; il a horreur du peché
veniel autant qu'il feroit fouhaitable que tous les
Chreſtiens euſſent des pechez mortels. [131] Ses
diſcours ne font que de Dieu, lors qu'il ſe trouue en
lieu où il puiſſe ſans donner occaſion aux blaſphemes
parler de noſtre Foy, & il en parle ſi fortement, que
les plus infideles qui l'entendent à loisir, font con-
trains d'auoier qu'ils fouhaiteroient que tout le pays
fuſt Chreſtien: mais tous ceux qui approuuoient ce
que diſoit Noſtre Seigneur ne ſe rangeoient pas de
ſon party. Il ſouffre maintenant plus que iamais
perſecution, il n'oſeroit paroître en compagnie qu'on
ne ſe raille de ſa bonté, qu'on ne ſe mocque de ſon
innocence, & qu'on ne l'accuſe de participer avec
nous aux deſſeins de ruiner ce pays; mais il n'a point
de honte de l'Euangile, il profeſſe par tout ce qu'il
eſt, & ce qu'il voudroit que tous les autres fuſſent:
quoy que pour ne pas donner fujet aux impies de
pecher blaſphemant contre Dieu, il ſe ſoit priué de
foy-meſme de tous les feſtins, qui eſt le ſouuerain
bien des Hurons: parce, dit-il que dans les feſtins
les ſuppôts de Satan trouuent touſiours aſſez de
temps pour y vomir leur poiſon, & s'animer les vns
les autres à offenſer Dieu; & moy ie n'ay [132] pas
le loisir & l'audience pour iuſtifier la verité.

not shun death. Tell that to every one; I tell it to all those who speak to me of my belief, to the end that they may plainly know the value which I attach to the Faith.'

"The purity of his conscience does not allow him to contain for more than one day that which seems to him in the least displeasing to God; he has as great a horror of venial sin, as it would be desirable that all Christians should have for mortal sins. [131] His conversations are only of God, when he happens to be in a place where, without giving occasion for blasphemies, he can speak of our Faith,—and he speaks of it so stoutly that the greatest infidels who hear him at leisure are constrained to avow that they could wish that the whole country were Christian; but not all those who approved what Our Lord said took their stand on his side. He now suffers persecution more than ever; he dare not appear in company that they do not make sport of his goodness, mock his innocence, and accuse him of participating with us in designs for ruining this country. But he is not ashamed of the Gospel; he professes everywhere what he is, and what he would that all the others were,—although, in order not to give occasion to the impious to sin by blaspheming against God, he has deprived himself of all the feasts, the supreme good of the Hurons, 'Because,' he says, 'at the feasts the tools of Satan always find opportunity enough to vomit forth their poison, and to excite one another to offend God; and I have not [132] the leisure and the audience to justify the truth.'

"He allows no transgression in his family without correction, and, in fact, they live there like Chris-

Il ne permet aucune offense en sa famille sans correction, & en effect on y vit Chrestiennement & avec edification: c'est là son premier soin de bien enseigner ceux que Dieu a mis en sa charge.

Il est encor plus eloquent parlant à Dieu en ses prieres, qu'il ne l'est en parlant aux hommes: sur tout c'est vn plaisir de l'entendre apres la communion, car c'est là qu'il va goustant la deuotion avec vne douceur incroyable, & ne peut se saouler de benir celuy qui alors se fait sensiblement cognoistre par les effects de la grace qu'il va produisant en son ame. Quelqu'un de ses enfans est-il tombé malade; Mon Dieu, dit-il, cette maison est la vostre: ie sçay le soin que vous en devez auoir, puis que vous nous aimez, soit en la vie, soit en la mort de cel-cy qui est malade, en tout il est sans doute que vous aurez égard à nostre plus grand bien: grand Dieu que vostre volonté soit faite, & que la vostre soit la nostre.

Va-il en quelque voyage: Mon Dieu, [133] dit-il, que i'ay fait de pas inutiles en ma vie, parce que ie ne vous ay pas cogneu: faites mon Dieu en quelque endroit où i'aille, que iamais ie ne m'oublie que vous estes avec moy, afin qu'en aucun lieu ie n'aye l'affeurance de vous y offenser.

L'Este passé allant & retournant de Kébec, dans les faults & portages il faisoit trois & quatre voyages chargé quasi au dessus de ses forces, & tout cela pour Dieu. Au commencement du portage il offroit son trauail à nostre Seigneur, dans le chemin il s'entretenoit continuellement avec luy, & à la fin il le remercioit de luy auoir donné la force de faire quelque chose pour luy.

Dans les paquets qu'il rapporta pour nous il y

tians and with edification; that is his first care,—to teach well those whom God has placed in his charge.

“ He is still more eloquent when speaking to God in his prayers, than he is when speaking to men: especially it is a pleasure to hear him after communion,—it is there that he repairs to enjoy devotion with an incredible delight, and cannot surfeit himself with blessing him who then makes himself manifestly known by the effects of the grace which he is producing in his soul. If one of his children has fallen sick, ‘ My God,’ he says, ‘ this house is yours; I know the care that you must have for it, since you love us. Whether in the life or in the death of the one who is sick, in it all there is no doubt that you will have regard for our greatest good; great God, your will be done, and let your will be ours.’

“ If he goes on some journey, ‘ My God,’ [133] he says, ‘ what useless steps I have taken in my life because I have not known you: grant, my God, in whatever place I may go, that I may never forget that you are with me,—so that in no place I may have the boldness to offend you.’

“ Last Summer, on his way to and from Kébec, at the rapids and portages he made three or four trips, laden almost above his strength; and all that for God. At the beginning of the portage, he offered his labor to our Lord; on the way, he continually conversed with him; and at the end, he thanked him for having given him the strength to do something for him.

“ In the bundles which he brought back for us, there were among other things some precious Relics of some Saint; that was his consolation, and he would never allow that another than he should charge himself with a burden so holy, though heavy;

auoit entr'autres choses des Reliques precieufes de quelque Sainct: c'estoit là sa consolation, & iamais ne voulut permettre qu'autre que luy se chargeast d'un si sainct, quoy que pesant, fardeau, & les deuis plus ordinaires dans le plus fort de ses travaux estoient avec ceux qu'il ne cognoissoit pas mesme de nom, mais qu'il aimoit & honoroit puis qu'ils estoient amis de Dieu. De sept caches [134] de bled qu'il auoit fait en descendant, pour les reprendre à son retour, il n'en trouua que deux, les cinq autres luy ayant esté desrobées: c'est à dire qu'il falut doubler ses travaux, & diminuer ses viures, se voyant quasi condamné à mourir de faim. Ce bon Chrestien receuoit ces disgraces comme faueurs du ciel; aussi sçauoit-il bien auant que visiter les caches disposer saintement son cœur à tout ce qui luy pouuoit arriuer. Mon Dieu, disoit-il, vous ne manquez pas aux bestes qui vivent dans les bois, & toutefois elles n'ont ny champs, ny lieu où elles cachent leurs viures; elles ne meurent que quand vous l'ordonnez: disposez grand Dieu de nos viures, & par consequent de nos vies selon vos volontez.

Le P. le Mercier qui fit tout ce voyage avec luy, estoit tout consolé de le voir en tout temps égal à soy-mesme, tousiours & par tout dedans les sentimens de Dieu.

A-il fait quelque perte: hélas, dit-il, mon Dieu, il n'y a rien que vous de precieux au monde, pourueu que ie ne perde [135] pas ce qui rend mon ame agreable à vos yeux, ie suis tousiours trop riche: ie deuois quitter à la mort ce que ie viens de perdre, & ainsi ie n'ay fait qu'auancer quelque peu le temps de cette perte.

and his most usual discourses, at the height of his toils, were with those whom he knew not even by name, but whom he loved and honored, inasmuch as they were friends of God. Of seven caches [134] of corn which he had prepared on the way down, in order to recover them on his return, he found only two, the five others having been stolen from him,—that is to say, it was necessary to redouble his labors and to diminish his victuals, on seeing himself almost condemned to die of hunger. This good Christian received these disasters as favors from heaven; accordingly, he well knew before visiting his caches, that he must piously dispose his heart for everything which could befall him. ‘My God,’ he said, ‘you do not fail the beasts which live in the woods, and yet they have neither fields, nor place where they may hide their provisions; they die only when you ordain it. Dispose, great God, of our victuals, and consequently of our lives, according to your will.’

“Father le Mercier, who made this whole journey with him, was much consoled to see him at all times equal to himself,—always and everywhere in a mind for God.

“When he has incurred some loss, ‘Alas!’ he says, ‘my God, there is nothing precious in the world but you: if only I do not lose [135] that which renders my soul acceptable in your sight, I am always too rich. I must give up at death what I have just lost, and thus I have merely shortened to some slight extent the time of this loss.’

“When he has received some favor, he says, ‘My God, how many graces and benefits have I received in my life, without thanking you for them! If I had not the Faith, I would still be in the same blindness

A-il receu quelque faueur: Mon Dieu, dit-il, que i'ay receu de graces & de biens en ma vie fans vous en recognoistre: si ie n'auois la Foy ie ferois encore dans le mesme aueuglemēt que mes compatriotes: ils vous cognoissent assez pour blasphemer vostre sainct nom, mais pas encore assez pour vous benir: qu'ay je fait plus qu'eux pour que vous ayez voulu me preferer à eux? Je vous rends graces de tant de biens, aydez moy, mon Dieu, afin que iamais ne soit dit que vous ayez abandonné celui qui se confie entierement en vous.

En effect sa confiance est aussi grande que sa foy: & Dieu nous a voulu monstrier qu'il l'agreoit. Il y a quelques iours qu'une de ses petites niepces estant inquietée de terreurs qui luy prenoient dans son sommeil, & luy faisoient passer les nuicts dans des cris & frayeurs estranges: tous ceux de sa cabane se trouverent [136] en grande peine, ne pouuant iuger autre chose sinon que quelque esprit malin tourmentoit ainsi cēt enfant: Ils auoient trop d'horreur du peché pour seulement songer à se seruir des danfes superstitieuses du pays, seuls remedes à ces fortes de maladies; mais ils n'auoient pas assez de confiance en Dieu pour esperer que la foy seule deuoit estre plus puissante en ce poinct que ces inuentions diaboliques: Le bon Ioseph se leue voyāt sa niepce au plus fort de ces craintes; Non, non, dit-il, les diables ne feront pas les maistres en vne maison qui ne veut point auoir d'autre maistre que Dieu: si ce sont eux qui espouuantent cēt enfant, il faut resolument qu'ils cessent. Il prend la croix de son chapelet en la main, s'approche de l'enfant: Courage, luy dit-il, souuiens toy que tu es baptisée, que tu n'es plus creature du

as my fellow countrymen. They know you enough to blaspheme your holy name, but not yet enough to bless you; what have I done more than they, that you have willed to prefer me to them? I render you thanks for so many benefits: help me, my God, so that it may never be said that you have abandoned the one who wholly trusts in you.'

"In fact, his confidence is as great as his faith; and God has chosen to show us that he accepted him. Some days ago, one of his little nieces being disturbed by terrors which seized her in her sleep, and caused her to pass the nights in cries and strange alarms, all those of his cabin were [136] in great distress, being unable to suppose any other thing than that some evil spirit was thus tormenting this child. They had too much horror of sin even to think of using the superstitious dances of the country, the only remedies for these kinds of disease; but they had not enough confidence in God to expect that the faith alone should be more powerful in this matter than those diabolical inventions. The good Joseph rises, on seeing his niece at the height of these fears. 'No, no,' he says, 'the devils shall not be the masters in a house which will have no other master than God: if they are the ones who terrify this child, I am resolved that they shall stop.' He takes the cross from his chaplet in his hand, approaches the child, and says to her: 'Courage,—remember that you are baptized, that you are no longer a creature of the devil; only believe, and hang this cross to your neck; these terrors will cease.' No sooner done, than at that very time the child feels released; those terrors are scattered; calm returns to that mind, and then sleep overcame her, so gently that

diable: croy feulement, & pend cette croix à ton col, ces frayeurs cefferont. Auffi toft fait, à mefme temps cét enfant fe fent deliuré, ces terreurs fe diffipent, le calme retourne en cét efprit, & depuis le fommeil la faifit fi paiffiblement, qu'il fut aifé [137] de iuger que ces infomnies & frayeurs nocturnes n'eftoient caufées que de cét efprit de tenebres qui porte le trouble avec foy, & ne redoute rien au monde qu'une vraye foy, & un cœur genereux, qui met en Dieu feul toutes fes confiances.

Nos Peres qui ont eu foin de cette miffion, ont eu tout loifir de confiderer fes deportemens, n'ayant point eu de retraite plus ordinaire que fa cabane plus de cinq mois entiers.

Ce fut un bon-heur pour nous quittant le bourg de la Conception & la chapelle qui y auoit esté dreflée en fon honneur, de trouuer un fi bon Chrestien pour en eftre le gardien, tandis que nos Peres deuoient l'abandonner de fois à autres pour parcourir les bourgs & villages circonuoifins dans l'estenduë de leur reffort. Mais luy de fon cofté s'en reffentit plus obligé à Dieu; c'estoit là fa confolation, de mener toute fa famille foir & matin en ce fainct lieu pour y faire plus deuotement leurs prieres. Pour luy il y paffoit les heures entieres dans la meditation, quoy que fouuent fon cœur s'efpanchaft [138] par fa bouche. Helas! mō Dieu, s'efcrioit-il, fi ie garde vofre maifon vous conferuez la mienne; i'ay foin de vofre temple, ayez foin de mon ame. Il faut un Sainct pour garder des chofes fi fainctes: mon Dieu c'est à vous à me fanctifier. Et quoy, mon Dieu, difoit-il autre fois, faut il que les demons foient fi puiffans en ce pays, toute la terre vous adore, pourquoy permet-

it was easy [137] to infer that those wakeful spells and nocturnal frights were caused only by that spirit of darkness who carries trouble with him, and dreads nothing in the world but a true faith and a generous heart, which places all its confidence in God alone."

Our Fathers who have had the care of this mission have had abundant leisure to watch his actions, having had no more usual retreat than his cabin for more than five whole months.

It was a happiness for us, on leaving the village of la Conception, and the chapel which had been erected there in its honor, to find so good a Christian to be the guardian of the same, while our Fathers were obliged to abandon it from time to time, in order to go the round of the circumjacent hamlets and villages within the compass of their district. But he, on his side, felt himself the more obliged to God; that was his consolation,—to lead all his family, evening and morning, into this holy place in order more devoutly to say their prayers in it. As for him, he spent whole hours there in meditation,—although often his heart overflowed [138] through his lips. "Alas! my God," he exclaimed; "if I keep your house, you preserve mine; I take care of your temple,—take care of my soul. It needs a Saint to keep things so holy; my God, it is for you to sanctify me. And what? my God," he said at other times, "must the demons be so powerful in this country? All the earth adores you; why do you allow that this land should know you not? Do you not fill it, as well as the rest of the world? It is true that our sins have justly provoked you: but what? where is your mercy seen unless where there is the most misery?"

tez-vous que celle cy ne vous cognoiffe pas? ne l'emplifiez-vous pas auffi bien que le refte du monde? Il eft vray que nos pechez vous ont iuftelement irrité: mais quoy où voit-on voftre mifericorde finon où il y a plus de mifere?

Je crains d'eftre ennuyeux: mais ie croy que de voir tant de bons fentimens en l'ame d'un barbare, c'eft efte conuaincu que Dieu par tout eft femblable à foy-mefme, & qu'il n'eft pas moins Dieu des Scythes que des Grecs & Romains.

Ce bon Chrestien eftant retourné il y a quelques mois d'un voyage qu'il auoit fait aux Khionontaterons, où il eftoit allé affifter nos Peres en la predication de l'Euangile, fe voyant fatigué du chemin, [139] fift fuerie (c'eft vne certaine façon de bain qu'ont ces Sauuages pour fe delaffer) eftant entré dedans ce bain, ce fut un plaifir de l'entendre, non pas chanter des fonges & des chanfons de guerre, comme font en ce rencontre tous fes compatriotes, mais s'animer à un nouveau combat, fe refoudre à mourir pour la deffenfe de la Foy, promettre à Dieu de parcourir tout le païs, & annoncer par tout fon faint nom. En un mot, ce qu'il a plus auant dans le cœur eft le fujet plus ordinaire de fes difcours, de fes chanfons, de fes plus aymables entretiens.

Il a fait cette année tout ce qu'on peut attendre d'un excellent Chrestien: il s'eft ietté dans l'employ apoftolique au plus fort de toutes ces bourafques, qu'il a toufiours enuifagé avec l'œil de la Foy. Il n'y a contrée dans le pays ou il n'ait affisté nos Peres à la publication de l'Euangile: par tout il a rendu publiquement tefmoignage à la verité qu'il cognoit, & tous ces peuples infidelles ont efté contraints d'ad-

I fear to be tiresome,—but I think that to see so many good sentiments in the soul of a barbarian, is to be convinced that God is everywhere like unto himself, and that he is not less the God of the Scythians than of the Greeks and Romans.

This good Christian,—having returned some months ago from a journey that he had made to the Khionontateronons, whither he had gone to assist our Fathers in the preaching of the Gospel,—seeing himself wearied with travel, [139] took a sweat (this is a certain kind of bath which these Savages use, with which to refresh themselves). Having entered this bath, it was a pleasure to hear him,—not singing of dreams, and war songs, as all his fellow countrymen do on this occasion, but animating himself to a new combat; resolving to die for the defense of the Faith; promising God to scour the whole country, and announce everywhere his holy name. In a word, what is deepest in the heart is the most ordinary subject of his conversation, of his songs, of his most affectionate intercourse.

He has done, this year, everything that one can expect from an excellent Christian; he has thrown himself into the apostolic occupation at the height of all these squalls, which he has always faced with the eye of Faith. There is no region in the country where he has not assisted our Fathers in the publication of the Gospel; he has everywhere openly borne witness to the truth which he knows; and all these infidel peoples have been constrained to avow that the Faith and the law of God was not beyond their possibilities,—[140] seeing a Huron like them, who from his birth has been nourished and brought up in the same customs as they, seeing him not only pro-

uoier que la Foy & la loy de Dieu ne leur estoit pas impossible, [140] voyant vn Huron comme eux, qui depuis sa naissance a esté nourry & eleué dans les mesmes coustumes qu'eux, le voyant non seulement professer cette Foy, & pratiquer en toutes occasions les commandemens [de] ce grand maistre de nos vies qu'on leur vient annoncer: mais protester publiquement qu'il est prest de mourir plustost que d'offenser en ce poinct là sa conscience. Spectacle vraiment digne de Dieu, & qui sans doute a rayé tous les Anges, quoy que cette terre infidelle n'en ait pas retiré le profit que meritoit vn si saint zele. Dieu luy fasse la grace de perseverer iusques à la mort.

Toute la famille de ce bon Chrestien s'est ressentie de sa pieté: sa femme, ses enfans, ses nepveux, & ses niepces suiuent tous son exemple: tous quasi se font veus dedans la maladie, leur vnique recours a esté en Dieu seul. Il n'y a pas iusques à vne petite fille de huit ans, qui se voyant la premiere attaquée de verole ne iettast ses pensées au ciel: grand maistre de nos vies, disoit-elle plusieurs fois le iour, ordonnez de ma mort selon qu'il [141] vous plaira; ie n'ay point d'esprit & ne sçay pas ce qui m'est bon, ie ne vous demande que vostre paradis; mais le cœur parloit plus que la bouche.

Aussi Dieu les a il conferué, & ç'a esté vn argument bien fort pour rembarer les infideles lors qu'ils maintenoient que la Foy les faisoit mourir; & que ce grand Dieu des Chrestiens estoit impuissant.

La femme de ce Chrestien, Marie Aonnetta, communique le plus au zele de son mary Ioseph: il y a quelques mois qu'elle le fist bien paroistre.

Le Pere Paul Ragueneau ayant appris le iour du

fess this Faith, and practice on all occasions the commandments of that great master of our lives whom we come to announce to them, but protesting openly that he is ready to die rather than offend in that matter his conscience. A spectacle truly worthy of God, and one which no doubt has delighted all the Angels; although this infidel land has not derived from it the advantage which so holy a zeal deserved. God grant him the grace to persevere even till death.

The whole family of this good Christian has felt the effects of his piety; his wife, his children, his nephews and his nieces all follow his example. Nearly all have fallen into the disease; their only recourse has been to God alone. Even a little girl of eight years, seeing herself the first one attacked with smallpox, cast her thoughts to heaven. "Great master of our lives," she said several times in the day, "ordain concerning my death just as [141] you shall please. I have no sense, and know not what is good for me; I ask you nothing but your paradise;" but her heart spoke more than her mouth.

Accordingly, God has preserved them; and that has been a very strong argument to put down the infidels when they maintained that the Faith caused them to die, and that this great God of the Christians was powerless.

This Christian's wife, Marie Aonnetta, contributes the most to her husband Joseph's zeal: some months ago, she plainly showed so.

Father Paul Ragueneau, having learned on Shrove Tuesday that a woman of the village of Ossossané was dying, went thither as soon as possible. Our Lord himself had prepared for him this poor patient; he no sooner opens his mouth to speak to her of God

mardy gras qu'une femme du bourg d'Offoffané se mouroit y alla au plustost: Nostre Seigneur luy auoit disposé luy mesme cette pauvre malade: il n'ouure pas plustost la bouche pour luy parler de Dieu qu'elle embrasse la Foy, deteste ses pechez, & se prepare à mourir Chrestienne. Rien ne luy manque pour cét effect que le Baptisme: mais le diable ne vouloit pas quitter à si bon marché une ame qu'il auoit possédé depuis sa naissance. Voicy le mary de cette pauvre languissante qui entre brusquement: Jamais [142] ie ne permettray que ma femme soit baptisée, dit-il: ie deteste la Foy, & ie maudis le Dieu des croyans: fors d'icy & ne parle plus. Quoy donc, luy respond le Pere, veux tu que ta femme soit à iamais mal-heureuse dans les flammes d'enfer? quoy que tu fasse tu ne peux pas l'empescher de croire: Dieu aura pitié d'elle, & ton impiété ne la rend pas coupable, attens ie te prie vn moment. C'estoit trop au iugement de ce cœur infidelle: il se saisit d'un gros baston au defect d'une hache qu'il ne pût pas trouuer: il descharge sa colere fortement sur le Pere, ne donnant autre responce à tout ce qu'il peut dire, sinon de redoubler ses coups: & quoy que son baston se fust rompu en deux apres cinq ou six bonnes descharges, il continuë de ce qui luy restoit en main. Il falut obeyr à ce malheureux, & sortir, puis que la presence du Pere ne seruoit rien qu'à l'irriter, & ne pouoit plus en ce temps-là estre vtile à cette malade, qui quoy qu'elle peust s'escrier, trouua son mary aussi fourd pour elle que pour celui qui la venoit instruire. Ce nous eust esté vn coup bien sensible si [143] cette bonne ame n'eust pas trouué deuant la mort la grace du Baptisme: de le tenter en la

than she embraces the Faith, detests her sins, and makes ready to die a Christian. Nothing fails her for this purpose but Baptism; but the devil was unwilling to give up so cheaply a soul which he had possessed from its birth. At this point, this poor languishing one's husband comes in abruptly. "Never [142] will I permit that my wife be baptized," he said; "I detest the Faith, and I curse the God of the believers. Begone from here, and say no more." "What then?" the Father answers him; "do you wish your wife to be forever unhappy in the flames of hell? Whatever you do, you cannot prevent her from believing; God will take pity on her, and your impiety does not render her guilty;—wait a moment, I beg you." This was too much, in the opinion of that infidel heart; he seized a large stick, for want of a hatchet, which he could not find. He mightily discharged his anger on the Father, giving no other response to all that he could say, except to redouble his blows; and although his stick was broken in two, after five or six good strokes, he continued with what was left in his hand. It was necessary to obey this wretch and leave, since the Father's presence served only to provoke him, and at that time could no longer be useful to this sick woman,—who, although able to cry out, found her husband as deaf toward her as toward him who came to instruct her. It would have been a very sharp blow for us if [143] this good soul had not found the grace of Baptism before her death; to attempt it in her husband's presence would have been a temerity. Marie Aonnetta, cousin of the dying one, undertakes to procure for her this charity, though it should cost her life. She then goes to visit her cousin once,

prefence du mary, c'eust esté vne temerité. Marie Aonnetta, cousine de celle qui se mouroit, entreprend de luy procurer cette charité luy en deust-il coufter la vie. Elle va donc visiter sa cousine vne, deux, & trois fois, elle luy repete les principaux mysteres de la Foy, l'instruit tout de nouveau, l'anime à ne pas obeïr aux volonteze de son mary, & ne pas perdre auant la mort vn bien qui la rendroit à iamais heureuse. En vn mot elle fait l'office d'Apotre, & voyant en fin vn temps fauorable, vient aduertir nos Peres qu'il estoit temps de faire le coup. Ce fut vn coup vrayement heureux pour cette pauvre languissante, car tost apres elle rendit son ame à Dieu.

Pas vn de la cabane n'agreoit le baptême que celle qui le receuoit, aussi falut-il que la bonne Marie Aonnetta rendist bien du combat. Et quoy, luy disoit-on, veux tu que ta cousine meure? Si elle meurt ce fera, respond-elle, le plus grand bon-heur qui luy puisse arriuer: ie l'ayme autant que moy, mon mary, [144] mes enfans, qui tous auons receu le saint baptême, & ferons profession de la Foy iusques au dernier soupir. Dequoy te mesles-tu, luy disent-ils? est-ce à toy à prendre le soin d'elle? oùy da, quand il s'agit du salut de son ame. Prends donc aussi le soin du corps; volontiers, leur dit-elle; lors qu'elle a esté en fanté, ma cabane luy a tousiours esté ouuerte, elle ne luy fera pas fermé au temps de la maladie; non seulement à elle, mais aussi à tous ses freres, auxquels ie procureray le baptême, si ie voy que leur maladie se rengrege: nous ne ferons qu'une famille au ciel, comme nous n'en faisons qu'une en terre.

Plaife à Nostre Seigneur nous donner quantité de

twice, and thrice; she repeats to her the principal mysteries of the Faith, instructs her quite anew, incites her not to obey the wishes of her husband, and not to lose before her death a benefit which would render her forever happy. In a word, she does the office of Apostle; and seeing, at last, a favorable time, comes to notify our Fathers that it was time to do the deed. It was a deed verily happy for this poor languishing one, for soon afterward she yielded up her soul to God.

Not one in the cabin would consent to the baptism but the one who received it; accordingly the good Marie Annetta was obliged vigorously to contend. "What?" they said to her, "do you wish your cousin to die?" "If she die, it will be," she answers, "the greatest happiness which can befall her. I love her as much as myself, my husband, [144] my children, who have all received holy baptism, and will make profession of the Faith even till the last breath." "What are you meddling in?" they say to her; "is it your place to take care of her?" "Yes, indeed, when the salvation of her soul is at stake." "Then take also the care of her body." "With pleasure," she tells them; "when she was in health, my cabin was always open to her: it will not be closed to her in the time of sickness,—not only to her, but also to all her brothers, whose baptism I will obtain if I see that their sickness becomes aggravated; we shall be but one family in heaven, as we constitute but one on earth."

May it please Our Lord to give us many faithful ones similar to these two,—Joseph and Marie: could one desire a more perfect marriage?

Those are the most beautiful riches of this poor

fideles femblables à ces deux cy, Ioseph & Marie, pourroit-on fouhaiter vn mariage plus accomply.

Ce font là les plus belles richesses de cette pauvre Eglise; il y en a encore quelques autres, mais ils n'approchent pas de ces courages.

De nouveaux baptisez cette année en estat de fanté, à peine s'en retrouue-il quatre ou cinq: ce n'est pas peu pour les [145] temps où nous sommes, encore ce font de bonnes vieilles gens plus qu'octogenaires, à qui il semble que Dieu veuille faire misericorde vn peu deuant leur mort. Sans doute il y a dequoy benir Dieu, mais craignant la longueur, attendons dans l'eternité à adorer les ineffables bontez de ces misericordes qui nous paroissent icy de iour en iour surpasser tous les autres ouurages de Dieu.

Church; there are also some others, but they do not approach these courageous natures.

Of newly baptized ones, this year, in a state of health, hardly four or five occur; this is no trifle for the [145] times that we are in; these, too, are good old people, more than octogenarians, to whom it seems that God wills to show mercy a little before their death. No doubt there is cause for blessing God: but for fear of tediousness, let us wait in eternity to adore the ineffable favors of his mercies, which here appear to us from day to day to surpass all the other works of God.

NOTES TO VOL. XIX

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 25).—For names of these Hospital nuns, see vol. xvi., *note* 2.

2 (p. 27).—This was a prisoner whom the Algonkins near Quebec presented to Duplessis-Bochard, August, 1636 (vol. ix., pp. 255, 265–269).

3 (p. 37).—The names of the Ursulines are given in vol. xvi., *note*

4. The two additions (1640) to their number were Mother de Ste. Marie and Sister de St. Nicolas, from the Dieppe convent, sent by Madame de la Peltrie.

4 (p. 61).—*Platon de sainte Croix*: the Pt. Platon of to-day (vol. ii., *note* 66), nearly opposite Portneuf, Que. *Platon* is a corruption of *plateau*; the name originates in the singular formation of this headland,—“its sides are high and steep, and the top is so perfectly flat that it seems as if leveled by the hand of man.” It is, indeed, often called “le plateau” by residents of that vicinity. For information thereon, we are indebted to Rev. Arthur E. Jones, S.J., Montreal; and Crawford Lindsay, Quebec.

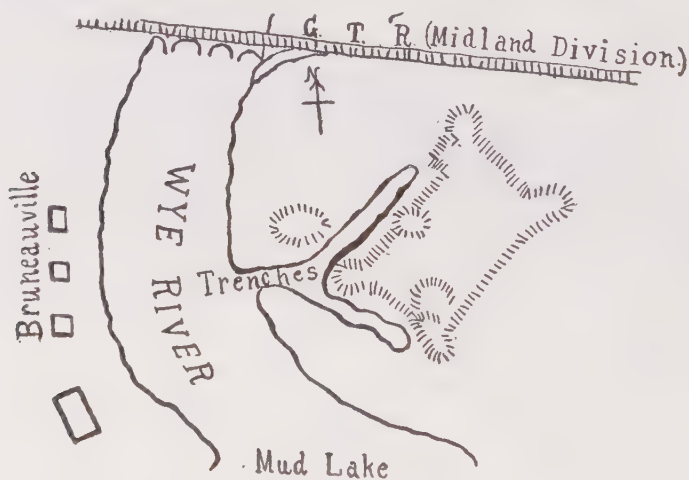
5 (p. 95).—Robert Le Coq,—surnamed “the Good,” according to Dionne (*Revue Canadienne*, 1888, p. 389),—one of the Jesuit donnés, went to the Huron mission at its commencement (1634). It is probable that he remained there until the destruction of the mission by the Iroquois. The following winter (1649–50) he spent at Silvery; and in April of the latter year went to Three Rivers, where he was slain by Iroquois invaders (Aug. 20, 1650).

6 (p. 125).—Concerning the Khionontateronons, see vol. v., *note* 18; the Ataronchronons, vol. xiii., *note* 7; the remaining tribes, vol. viii., *notes* 23, 24.

7 (p. 127).—The thirty-two villages here mentioned, are thus reckoned: Attignawantan (Bear clan), thirteen; Ataronchronons, four; Arendaronons, three; Attignenongnac, three; Tobacco Nation, nine.—A. F. HUNTER.

8 (p. 135).—There is no question as to the location of Ste. Marie. The fort was erected on the east bank of the Wye, where the river leaves Mud Lake; its site is in lot 16, in the third concession of Tay township, on the line dividing the lot in halves. The east half

was purchased (June, 1845) by Rev. Jean Baptiste Proulx, of Penetanguishene, on account of its association with the early missions (vol. v., p. 295). The four bastions of the fort were of stone, as also were two walls. The other walls—those facing the lake and river—consisted merely of palisades, protected by trenches which are still visible. The enclosure formed a parallelogram about 175 x 90 feet in extent. Since the settlement of the neighborhood, these ruins have undergone great changes. Public attention was first directed to the destruction of the walls, by James Bain, Jr., in *Canad. Inst. Proc.*, 3rd series, vol. iii. (1886), pp. 278, 279 (a brief abstract of his paper being there given). Cf. Boyle, in *Ont. Arch. Mus. Rep.*, 1891, pp. 18, 19.—A. F. HUNTER.



SKETCH MAP OF STE. MARIE-ON-THE-WYE, BY A. F. HUNTER

Cf. Martin's description of Ste. Marie (*Jogues*, pp. 232, 233,—probably the earliest of modern accounts of these ruins; his visit there was made in 1845. Harris (*Miss. West. Canada*, p. 90, *note*) gives this highly interesting information regarding the construction of the fort: "The foundations of this building still remain, and, though overgrown with weeds and underbrush, may yet be distinctly traced. Major Henry H. Gray, of the Government Staff of Civil Engineers, expressed to me his surprise that the Jesuits had succeeded in manufacturing a cement equal to the best Portland, and the secret of which seems to have been lost. On Christian Island, the foundations of their building were laid in hydraulic cement, that to this day excites the wonder of engineers and contractors. In

quality, this cement is much like the *Vicat*, a standard article, manufactured and much used in France. The distance was too great, and the transportation too difficult, for the Jesuits to have brought the cement from Europe; consequently, the raw material must have been discovered at or near the mission, and manufactured on the spot."

9 (p. 167).—Ste. Anne is also mentioned by Lalemant (*Huron Relation* of 1643, chap. iii.) as near Ste. Marie; its site would, accordingly, be near the present town of Penetanguishene. The new memorial church at that place bears the name of Ste. Anne (vol. v., p. 297; see illustration of the building, facing p. 295).

St. Denis is evidently the same as the place located by Du Creux, under the Latinized name of St. Dionisius, on the east bank of Hogg River. A considerable part of that neighborhood is still wooded, and the sites have not yet been exposed by cultivation.

St. Jean is placed by Du Creux on the east side of Sturgeon River, near its outlet, and there are sites which correspond with this position; but it has not yet been clearly distinguished.

The location of St. Louis is uncertain, as there is some reason to believe that this mission, like many others, had been shifted, and that the St. Louis of 1640 was not the one captured in 1649. At least three different sites have been assigned, in modern times, to this ill-fated village: (1) Du Creux's map, which shows the missions as they existed about 1640, places it on the east side of Hogg River, near its mouth,—a location accepted by some antiquarians. (2) Others regard the Errington farm, in lot 10, third concession, Tay township, as the site of St. Louis,—a large bonepit being discovered there in the autumn of 1878, and its distance from Ste. Marie being about a league. The late Rev. J. W. Annis (vol. v., p. 297) who examined this site, and collected relics thereon, held the same opinion. It seems more probable, however, that this bonepit indicates merely one of the historic ten-year accumulations of human remains, than that it was the result of a massacre. (3) On lot 12, in the fifth concession of Tay, are the remains of a village which some have thought to be St. Louis. When the occupant of the farm, named Evans, built his house, many years ago, he found numerous indications of early Indian occupation,—deposits of ashes, remains of corn enclosed in birch bark, charred remains of palisades indicating destruction by fire, and numerous tomahawks, knives, and other articles. Examination of this site, a few years ago, induced A. C. Osborne (vol. v., p. 297) to conclude that it was that of the St. Louis of 1649.

It may be frankly admitted that our present knowledge is insufficient to decide which of these three sites is the true one. It is not

improbable, however, that several missions of 1640 had been shifted before 1649; and St. Louis may easily have been moved from the east to the west side of Hogg River.—A. F. HUNTER.

Martin (*Jogues*, p. 232) locates St. Louis "near the mouth of the little river which empties into Hog Bay."

In a MS. map prepared by Rev. Arthur E. Jones, S.J., after several years' careful study of the field,—and which we expect soon to publish in this series,—he places St. Louis about $1\frac{3}{4}$ miles above the mouth of Hogg River. St. Jean, he locates about $\frac{1}{2}$ mile S. W. of Fesserton; St. Denis, a mile N. of Vasey; and Ste. Anne, about a mile farther north, but a little to the west.

10 (p. 185).—These were, respectively, the villages of Teanaus-tayaé, Scanonaenrat, and Tahenhatontaron.

11 (p. 209).—Du Creux locates St. Charles on a small peninsula, apparently between Penetanguishene and Midland harbors. Sites have been found there corresponding to this. He places St. Francis Xavier on the west side of Wye River; and the *Relation* of 1642 states that it was near Ste. Marie. These data point to the vicinity of the modern village of Wyebridge, and Jesuit relics have been found there; but there are three or four distinct sites in that locality, and it is not yet possible to decide which of these is that of St. Francis. A short sword, bearing the date 1619, was found near one of these sites, about seventeen years ago; and various other relics found at all of them suggest early French occupation.—A. F. HUNTER.

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